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THE RELATION OF THE INDIVIDUAL TO SOCIETY.

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Every social group seeks normally to maintain its individuality, unity and continuity. Its members feel that it has a certain value for them, and this seems to them a sufficient reason for its existence and perpetuation. But in addition to its special value for them, they may feel that it represents and secures certain values for society and this deepens their feeling that it should be maintained and perpetuated so that it may convey its benefits to others, and hand them down to posterity.

There is something in the group which corresponds to the instinct of self-preservation in the individual; and this is strong in the same measure as the interest conserved by it is felt to be vital. Hence there is a tendency, varying in strength in proportion to the felt importance of various groups, to fix or stereotype the social life.

As the bearer of certain values for its members and perhaps also for society at large, the group has a distinctive character. This distinctive character may not always be as definite, as sharply drawn, as that of a human individual; though it may be even more so. The

definiteness of the group-character depends upon a number of variable conditions which cannot be detailed here; but it is never entirely wanting.

How this group-character is formed is an interesting question in social psychology. It consists, of course, of a combination, or blending, in certain proportions, of various qualities, or traits. But how does it come into existence? Is it a sort of composite picture of the characters of the individuals composing the group? That is a fairly good metaphor, but it is nothing more. So material a figure does not by any means make clear to us all the subtle processes by which so dynamic and vital a thing as a group-character comes to be. Certainly each individual makes a contribution to the character of his group, according to the positiveness and force of his personality, and according to the prestige which he enjoys in this group. It is through the action and reaction of all the individual members upon one another—each continually modifying and being modified by the others—that the definite character of the group is formed.

How, then does the group with its definite character perpetuate itself? It is, of course, continually losing its individual members by death, by expulsion, or by their voluntary withdrawal. It is obvious that it must acquire new members at least at fast as it is losing old ones, or it is on the road to extinction. But what does it mean to incorporate new members? It is much more than a process of mere addition. To maintain a group means far more than to keep a number of persons in some sort of relation under a certain name. The group-character must be impressed upon the incoming members; otherwise the specific quality of the group will disappear. The maintenance and perpetuation of the group can be accomplished only as it assimilates to its type the members coming into it. A religious denomination, for instance, which is constantly receiving new accessions but makes no effort to impress its own standards upon them and

leaves them unassimilated to its own type, may grow very fast in numbers, but will soon cease to be what it was and become something entirely different; even though it still bears the same name. A nation which is receiving large numbers of immigrants and leaves them unassimilated, unconformed to its own type will after a few decades find that the peculiar flavor of its national character is gone. It may continue to call itself America, for instance, but it will not in fact continue to be the same America very long.

This leads me to observe that the members coming into a group may belong to either of two classes. They may be coming from an alien group—i.e., some other group of the same general kind but with a quite different specific character to which they have already been conformed. Or they may be born into the group, or, at any rate, they may be received into the group before being assimilated to some alien group type. For example, the immigrant into a nation may be an adult already conformed to some alien national type or a new-born child unassimilated as yet to any national type. It is obvious that the process of assimilation will go on somewhat differently in the two cases. The same is true as to changing one's religious or political affiliations. To leave a political party in which one was born and bred and join another; or to forsake the religious denomination under the influence of which one grew up and in the mould of which his religious beliefs and emotional experiences were cast, and become a member of another, involves a mental readjustment of no small difficulty—a readjustment which disturbs the elements and form of the personality itself. It is a reforming process. It is destructive as well as constructive. It may be justified; it may be and often is a solemn duty. Every consideration of truth and righteousness and progress, personal and social, may demand it. But nevertheless it is a painful, or at any rate a disagreeable, and difficult process. No

wonder people resist it; and no wonder it is seldom completely effected, especially after maturity of life has been reached. But the group's assimilation of an individual born into it, or entering it before the personality has been cast in an alien mold, is a simpler process. It is a positive and constructive process only, and usually it is more or less thoroughly successful.

But in any case, whether the work be done upon raw, unshaped material, so to speak, or on material already shaped in conformity with some alien type, the group seeking to incorporate it must in essential respects assimilate new members to its own type, if it perpetuates itself.

By what methods, then, can the group assimilate the individual? In the sub-human species this conformity to type is sufficiently secured by heredity. In such species the individual advances but a very little way, if at all, beyond the mere unfolding of the traits transmitted from one generation to another by birth. These inborn characteristics are rigidly organized in the physical constitution. Only a slight individual variation can occur within such a species, and the perpetuation of the group-type is thus secured by the biological processes. With the human species it is very different. Here also physical heredity is, of course, a most important fact and is sufficient to secure the perpetuation of the broad human type. So far as our knowledge goes the human type breeds with the human only, and from the human spring no other type. Heredity is powerful also in the perpetuation of racial types, though not so powerful as in the general human type; for manifestly somewhere along the line of descent racial variations transmissible by heredity have appeared within that type. Family groups also may be prepetuated for great lengths of time; but they are less definitely marked and less surely transmitted than racial characters. For, though family traits may be handed down by heredity for indefinitely long periods,

they are bound to fade out after awhile as a result of intermarriage with other family types; or, if inbreeding is carried too far, the family will degenerate. But racial types are very persistent when intermarriage with other races is forbidden by custom. Beyond these general truths, it does not seem possible to make any verifiable statements as to the effectiveness of heredity in the perpetuation of social types. In fact, the history of humanity shows that family and even racial types cannot be surely perpetuated by heredity, without being reinforced by some socially devised means such as taboo or law. In other words, heredity is wholly incapable of giving to human society the necessary stability. The instinctive controls of conduct, while very strong, are not nearly so dominating in the human species as they are in animals. The human brain is not so rigidly organized at birth. Within the sphere of strictly biological inheritance individual variations are much wider among men; and the capacity of the normal human individual to receive modifications after birth in and through personal experience is one of the outstanding traits that sharply mark man off from the lower animal world. He can be educated; and the limits beyond which the education of the normal person cannot go have never been defined. The lower animal cannot be educated beyond the development of certain blind habits of reaction. With the doctrine that the human race may be improved through better breeding the speaker is in sympathy; but the human being is after birth so plastic, is capable of taking the shape of so many various and dissimilar social moulds, that no matter how free from impurities the blood in him may be, no matter how noble or ignoble his heredity may be, the groups into which he may be born or into which he may afterwards voluntarily enter must concern themselves very solicitiously to mould his personality to their own types or he will most likely prove a menace to the interests which it is their business to conserve. As his

personality must be shaped so largely in and by his social experience, would it not be a suicidal policy to suffer that experience to be determined by accident? This has been the judgment of society throughout its whole history.

Recognizing the necessity for controlling individual experience so as to secure conformity to approved standards, society has from the beginning used education for this purpose. But I am using the word education here in a very broad sense, as including all those methods and agencies by which society seeks to shape the individual to an approved pattern. It includes, of course, the formal and systematic discipline of the school; but that is by no means all, and perhaps not even the more important part, of education. In the broadest sense, all experience may be educational; and especially so is all experience which comes to us in the regular channels of our social life; in which we acquire our concepts of life and the world, and our habitual modes of reaction to men and things. The home, the occupation, the youthful "gang", the friendly coterie, the religious group—in fact, all our group-relations, all our regular activities, are educational agencies, as truly as the school.

In the earliest ages there was no "school", no professional teachers, no curricula of study. Father and mother and the older members of the family and clan were the teachers, and the teaching was given for the most part in the course of the daily tasks, though there was some more formal instruction in the tribal traditions, supplemented by the initiation ceremonies which marked the formal admission of the young into membership in the group. But society had not advanced very far before the accumulating traditions, the addition of new activities and skills, the growing complexity of life, the invention of writing and the growth of literature, in which the old traditions and the new acquisitions of knowledge were treasured, made the process of education far too exten-

sive for the old unorganized, unsystematic and somewhat accidental method. The school grew up to supplement the old agencies which proved inadequate; and from its inception to the present time this supplemental agency has been growing in the importance of its function. That function is to do what the old agencies are increasingly incompetent to do—i.e., to equip the young for life in the group; to impart to them the traditions and skills of their elders; to form in them the approved ideals and standards; to assimilate them to the type of life represented by their group. I grant that it may be fairly questioned whether the assimilation of the individual to the group is the sole function of education. But beyond question this has been its main function. Doubtless it was more obviously so in early society than in present time. Then intolerance of variation was more stern, because the social order was more simple; but education does not cease to be assimilative in purpose in a society more complex and varied, and it bulks more and more largely as a formative agency in the lives of individuals as the social order becomes more vast and intricate and the literary deposit of past experience grows in volume. The inadequacy of the simple agencies that sufficed in early tribal life led to the establishment of the school; which, springing up somewhat at random as a supplemental agency, developed along parallel lines with the evolving social order itself, grew more elaborate and complex both in organization and curriculum with the accumulation of knowledge and the extension and complication of human relations. This was inevitable. If the process of assimilating individuals had been left to the older and inadequate agencies at a time when the social life into which the new members were to be fitted had become so complex and multifarious, there would have been no assurance of the perpetuation of social types, no guarantee against the disastrous loss of social values—no security, in fact, against social chaos. The assimilative function must invent for itself a special-

ized organ capable of indefinite development to meet an indefinitely growing need; and this growing need cannot be met in advanced society unless the highly important process of assimilation be carefully planned and rationally controlled.

In modern education, intended to fit men for life in a vastly complex and varied social order, emphasis is laid upon the individuality of the pupil, as the most precious social asset. The special capacities and aptitudes of individuals are sought out and developed. The variant tendencies are encouraged—but subject always to one qualification, that they be not anti-social according to the accepted standards of society. Every special aptitude, every peculiar ability, every exceptional mental trend, every originality in thinking is appreciated and given as much opportunity and encouragement as practicable, provided always that it seems to give promise of some new form of service within the vast, complex and rapidly changing social life, whose needs are many and continually increasing in number and variety. In a word, all individual variations that give promise of usefulness in our manifold and rapidly developing social order are welcomed. But in modern society just as in ancient, the variations which cannot be fitted into the social order are sought to be eliminated, or suppressed, or ironed out into conventional flatness.

It is in harmony with this contention as to the function of education that the general system of education has tended in recent times to come more and more under the administration of the State, that comprehensive institution in and by which the whole life is correlated and regulated in its general activities and relations. With the development of social life into more intricate complexity the function of the State in education has grown more and more important. Such has been the trend in every modern state. Indeed, so strong has this trend become that in our own country and among other ad-

vanced peoples the state seems almost to threaten to absorb the entire function of education. But there are within the State great special groups organized around vital interests and representing most important social types. Should they consent to give up education entirely to the State? Do they not need to make a large use of education if the special types which they represent and the special values which they conserve are to be preserved and perpetuated? Unquestionably their prosperity depends upon their doing so. I refer particularly to religious groups. And other voluntary associations might be mentioned. Every such group must have some regular and systematic way of fashioning its incoming members into conformity to its own type, into love of and loyalty to its own standards. Otherwise, its specific character will disappear, even if its name be retained. For the perpetuity of the values and the types represented by such groups, the educational method is especially necessary in this modern world. Methods that were sufficient in earlier and simpler times will not meet the requirements now. In those early days groups were small in numbers and often physically segregated; contacts with groups of different character were rare; and the little kin-groups to which individuals belonged took care of all those interests which we now denominate political, religious, economic, educational, etc. The perpetuation of a group-type was then a comparatively simple affair. One seldom, if ever, had close or long-continued contacts with those who represented a different culture. It is just the reverse today. Isolation by physical segregation is out of the question. In the cosmopolitan and multifarious life of our time the ordinary individual must have numerous and often long-continued contacts with persons of alien cultures, representing all the divergent and frequently opposing types of our highly differentiated life. A man of any national type will today almost inevitably have contacts with men representing all the

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principal national types existing on the whole earth. A person of any religious group must in his daily life meet and mingle with multitudes of others representing almost every religious faith and polity which it is possible to conceive. We are in the habit of emphasizing in these days the highly desirable broadening effect of these multifarious religious contacts. But we should also consider whether it does not tend toward the obliteration of all these definite types of religious faith and character, with whatever values they represent; whether it will not wipe out all definiteness of religious faith and experience, resulting in an indiscriminate, indefinite negativeness of religious life. Fortunately the social processes referred to, with the breadth of religious tolerance and freedom which they produce, cannot be reversed or even checked; but the evil result of religious indifference and negativeness can be avoided by a strenuous use of education by religious groups, and by no other possible means. To turn education, even in its scientific and cultured aspects, entirely over to the State will inevitably hasten this evil result and lead at last to a sort of religious vacuum in the social life. The State is forbidden to give instruction in religion. But, if I understand the situation today, we face the very serious question whether we can separate scientific and cultural education from religious education, without disaster to religion. It certainly is possible for scientific education to be conducted in such a way as to form in the youthful mind a concept of the world and of personality which is not only non-religious but which is inconsistent with a religious conception of the universe. It is not only possible; it is, we know, often done. But is it possible to build up in a mind that has been given a mechanistic conception of life and the universe a vital and controlling belief in the existence and rule of a personal God and in the freedom and moral responsibility of the human personality? Those two concepts are fundamentally and eternally irreconcilable. They

cannot be mixed any more than oil and water. They are impenetrable by one another. They cannot be really believed in by the same mind. But it looks as if this disastrous situation can hardly be avoided when a non-religious group dominates the scientific and a religious group gives the religious education. Of course, it may be said that to turn over scientific education to religious groups would mean the death of science; and unfortunately too much evidence may be drawn from history in proof of this assertion. We must remember that science, as well as religion, has its roll of martyrs. Perhaps experience may prove at last that these divergent types of education conducted respectively by the civil and religious groups, balancing and correcting one another, will yield better results than we could secure by leaving scientific and cultural education wholly in the hands of either one.

However, this is not the time to undertake a solution of this problem growing out of the situation into which we have drifted in our effort to organize the function of social assimilation in an age of great complexity. Suffice it now and here to say that we must, and I think we shall avoid the folly, in organizing the assimilative function of education, of turning it into an agency for the destruction of those sentiments and convictions which have in all the past been a principal bulwark of social stability.

I must turn now to consider—though I must do so with great brevity—the other general method used by social groups for the perpetuation of their types—viz., the legal or the punitive. Law is the expression of the will of the group, and has for its primary purpose the preservation of those values which the group cherishes, the perpetuation of the group-type. It imposes a penalty upon all conduct which in the general opinion is destructive of those values for which the group stands. It states the limits beyond which non-conformity to the approved patterns of life will not be tolerated. Punishment has

been used from the very beginnings of human society as a means of preventing tendencies that were destructive of the group-type. It may be used as a discipline, a corrective measure; but it is often not assimilative in purpose. For the incorrigibles whom all assimilative discipline has failed to conform, the group has always used the method of elimination by imposing the penalty of exclusion, or of banishment, or of life-imprisonment, or of death. In tribal society, and even more throughout the period of the despotic state the severity of penalties and the frequency of capital punishment were so great that apparently the purpose was elimination rather than assimilation. However, it is nearer to the facts to say that in those early times society was less reflective in all its processes than it is today. The group did not so much as it does now set before itself with definite consciousness the ends toward which it was working. Such action was more instinctive and custom-ruled than it is today. Even now society may be said to be only half-conscious of its ends. The ends toward which social action leads are often not clearly foreseen, much less consciously chosen, by the great majority of people. The most thoughtful among them may and often do see the ends toward which group-action is tending; but are rarely able to lead their more short-sighted brethren in carefully considered policies toward consciously chosen ends. Nevertheless modern society is much more reflective and self-directing than early society. The penal measures of the early world were controlled for the most part by instinctive impulses and traditional standards, with not much clear consciousness that the end sought was the preservation of the group, and society often treated alike its beneficent innovators and its worst criminals.

Just as the education of the individual by the group may take place in an unsystematic and unorganized way, in the ordinry association of life, or in a systematic and reflective way through institutions established for that

purpose, so it is with punishment; and in punitive measures also the former way was the main one in tribal society. With the organization of the State penal methods began to be more thoroughly thought out and systematized, and institutions designed especially for their administration began to be developed; and with the advance of society to higher and higher complexity, the organization of social machinery for the detection, apprehension and punishment of offenders has of necessity grown more and more elaborate.

But notwithstanding the great relative increase of these systematic methods, the primitive means for compelling the individual to conform to the standards of the group are just as constantly and effectively used as ever. In childhood and youth it remains the principal, in fact, apart from the punitive discipline of the school, almost the only one used. The penalties of parental discipline, are becoming less and less severe as the standards of child-rearing change, and the actual care of children falls more and more into the hands of persons employed for that purpose and with the authority to punish; and thus the instinctive anger-reactions of children to one another, which prove a very positive force as the youth is received into a "gang" of his contemporaries, come to be the chief means of forcing the young into social conformity. As the youth becomes a full-fledged member of society and assumes the responsibilities of citizenship, he comes directly under the jurisdiction of the legal institutions set up for punitive discipline; but to a greater extent than he probably realizes, he is still controlled by the approval or disapproval of the people he associates with, though their reaction to his conduct may not be expressed through any organized agency. Nevertheless, they are able to make him feel it very acutely; and he finds it so conducive to his happiness to be in favor with his associates, and so disagreeable and otherwise damaging to bear their frowns that he must have either rare strength

of character or some extraordinary inability to adjust himself to others if he does not soon or late conform himself to the standards recognized by his fellows. Gradually he will be "whipped into line" or "frozen out." Conformity is the line of least resistance, and the overwhelming majority of people follow this line, managing somehow by sub-conscious processes to bring their thinking and acting into harmony with prevailing standards or so nearly so as to maintain their standing as acceptable members of their respective groups. Perhaps it is better thus, for few persons in any group are able to introduce any innovations which will be of constructive value in social standards and ideals. But whether it be by unorganized "public sentiment" or by the definitely formulated public will embodied in law, with its prescribed penalties and its judicial machinery for the determination of guilt, social groups have always sought and must always seek to protect themselves by law against disruptive tendencies arising within them or coming from without.

But even this brief sketch of the processes and method by which society seeks to maintain its existing values and types and hand them on unchanged to the succeeding generation has led me to defer too long reference to the inherent, inevitable and irresistable tendency to change. It is impossible to stereotype life. Social life can never be absolutely static. In order to perceive how true this is, we have but to consider a few obvious facts.

First, the mere fact of increase or decrease in the number of members in a social group will almost inevitably give rise to a need for changes in its organization. The United States has grown in population from approximately three millions at the beginning of our national history to about a hundred millions at the present time. Now, it would be practically impossible to administer our national affairs today through exactly the same agencies and by exactly the same methods which were suited to the conditions one hundred and forty years ago. But

the United States is a political and territorial group. How about groups that are organized around some single interest without regard to the residence of its members, such as religious or creedal groups? Consider, for instance, a religious denomination or a political party. As it grows, it is found that the mere increase in numbers after awhile requires changes in the organization and methods of the body.

Moreover, the continual change in the personnel of a group inevitably results in modifying the group character. We must remember that every human being worthy to be called an *individual* is unique, different from any other person that ever lived or ever will live. The living elements are differently combined in him. He is unlike others; and what is more significant, he cannot be made exactly like others. Society with all its assimilative agencies and methods cannot entirely, absolutely assimilate any real individual, no matter how early it may begin the task and no matter how constantly and powerfully the pressure may be applied. Of course, the great majority are sufficiently conformed to existing types; but the more pronounced the individual is the less successful is the stereotyping process; and every now and then very powerful and aggressive individualities will appear, when and where nobody can possibly tell, and such individualities it is impossible to force into the frame-work of the existing order. Perhaps they are not men of action, and are engaged only in the very rare and moderately respectable business of thinking; but their new ideas are even more unmanagable than they are. Society may in desperation kill such strong and unassimilable individuals, but if they have put forth new ideas these cannot be killed and are sure to take root in some minds of the practical type and give rise to disturbing movements. All experience shows that new ideas are the tap-roots of social innovations; and when once they have been uttered it has been found entirely impracticable to deal with

them by force, however, explosive they may be. A static social world would be one in which thinking in the real meaning of the word—new combinations of mental elements—had been effectually stopped.

There are two classes of ideas that are directly productive of social changes. The first is new ideas concerning the relations of men to one another in society. They may range all the way from the most drastically radical theories of social organization to very mild proposals for partial and temporary readjustments within the existing social order. A casual survey of human history must impress anyone with the fact that the minds of men have always been more or less in ferment concerning their relations with one another. There have been times when the overwhelming majority accepted the then existing order as divinely ordained—not to be called in question without braving terrible consequences. But notwithstanding the stereotyping influence of custom and the solemn sanctions and prohibitions of religion, some minds even in such periods dreamed of what seemed to them a better order. And if at times there was practically unanimous acquiescence in the existing state of things, there was nevertheless some attention given to needed changes in minor fields of human relationships.

But during these periods of comparatively static life, there is a succession of slow changes within the group and its environment, which result in increasing strains and stresses within the social order, and end inevitably in extensive upheavals and readjustments; and these are likely to come with startling suddenness and to be attended by great disturbance and confusion. The history of social revolutions is an extremely interesting study. They are but the sudden bursting forth of long overdue changes. When these crises occur the minds of men are confronted with a series of unfamiliar conditions and problems; the mental confusion and agitation are but the counterpart of the disturbed social situation and a

great variety of social theories and problems are put forward, until out of the vast welter of struggle and discussion some practicable adjustments take form. Witness the situation in Russia today!

But there is another field in which inventive minds work and from which proceed influences that result in great social changes. That is the field of material forces. To detail the inventions in this field is not in our purpose. We are concerned only to point out the striking social changes which they initiate. They are among the most effective causes of changes in the modes of life of people, in the organization of society, in broadening the area of social contacts; and so they profoundly affect the economic, political, educational and religious lives of men. There are many puzzling aspects of the religious life of this epoch which cannot be properly understood apart from the profound changes which in a few decades have been wrought in the economic condition and the modes of life of our people.

But while these two classes of new ideas are most directly and obviously productive of social changes, we must not forget that new ideas in other spheres of human interest, such as science, philosophy and theology, will, though less directly and obviously, bring about great changes in the lives of men and in the long run profoundly influence human society for better or for worse.

But I haven't time to pursue this interesting topic. Let me, in drawing toward the close emphasize two or three conclusions which are implicit in the facts I have been discussing.

First, I think it is obvious that the tempo of change becomes faster with the development of society. In the early ages of the world the movement was normally very slow. It is probable that in the earliest times the greatest social crises were due to vast cosmic changes; and it is likely that they occurred only at long intervals. Life was crusted over with a deep, hard layer of custom, as men

in small groups, with no science of natural forces, struggled mainly to adapt themselves to the relatively permanent conditions of nature. As they slowly increased in numbers, spread over larger areas, and became estranged from one another, wars grew in frequency; and war has always been another of the prime causes of social upheaval. As conquest and subjugation of one group by another brought greater and greater complexity in the social order the internal causes of change which I have so meagerly sketched above became more active and have gone on increasing through the ages in what it would hardly be an exaggeration to call a geometrical ratio. And now in this modern age changes have become so frequent, so rapid, so wide-spread, that the average human life spans a whole series of changes of really revolutionary character—changes in economic condition, in modes and standards of living, in the range and rapidity of travel, in the quickness and extent of intercommunication, in social organization, in educational methods, in the prevailing type of religious experience, in theological emphasis. In fact, they swep like rapidly succeeding climatic changes through the whole realm of human life. We have come upon a time when, it seems to me, men crave change as such; they love change for the sake of change. Anything that has lasted long enough to be called old—and the length of time necessary for that becomes shorter and shorter—is by that very fact discredited as a serious factor in life. It excites only an antiquarian interest, and does not do that until it has acknowledged itself dead and out of date.

There is today a large group of neomaniacs who give short shrift to all old values. A cardinal principle of their philosophy is that there are no permanent values. They pitch modesty and sexual purity into the scrap-heap of out-worn conventionalities. They laugh at God as a crude illusion born of irrational feeling. They reduce human personality to a series of mechanical reactions of

a complex nervous system. They are willing to credit no one with "knowing life" who does not dabble in its cesspools. They think history consists in tearing the halos from around the heads of great men of the past and besmirching their reputations. In literature they regard nothing worth while except "realism," by which they seem to mean the public exposure of those aspects of life which decency has always required to be kept concealed. They sneer at Tennyson's poetry as "sentimental slop." They consider nothing good in Shelly except his boyish iconoclasm and his irregularity of life. They patronizingly tolerate Shakespeare, though they prefer him in an unexpurgated edition—not being aware that their boasted "frankness" is but a reversion to the coarseness of a ruder age. And in the meanwhile the poets of their own group have given us little except incoherent obscurity of thought expressed in rhymeless raggedness of style, with here and there a touch of obscene suggestion to give it piquancy for minds of a certain order.

Let us hope that such mental and moral insanity is only a passing phase of our very changeful life. There is one consolation. As soon as it has lasted awhile its subjects will, according to their own logic, turn from it as out of date.

Now, in a time like this when the passion for change is capturing minds by millions, it is important to call attention to the incontestable fact that not all change is good. There is constructive change and also destructive change. If progress means change—and it unquestionably does—decay and disintegration also mean change. We could not, and we should not if we could, make life static. But as the social movement grows faster we must place a corresponding emphasis upon the conservation of values. When does an automobile most need to have its breaks in the best order and its steering wheel held with the steadiest hand? Manifestly when it is speeding. Just so

there was never a time when the conservative forces in society should operate more strongly and intelligently than when we are spinning down the "grooves of change" at the headlong speed which marks these strenuous days.

A second conclusion I wish to draw from the premises of this paper is that the complexity and extent of human relations increases in something like geometrical ratio in a progressive society. The occupations and activities of men multiply at an increasing rate and become more and more highly specialized. The relations into which these activities bring men become extremely intricate and vastly extended. The result is that men become interdependent. Each worker in this vast complex of specialized activities is making some sort of contribution to the welfare, or it may be to the detriment, of an incalculable number of other specialized workers scattered over the face of the earth. Most of them he never sees or has any personal contact with; although in such a society the number of persons with whom he does have personal contact is vastly increased. At the same time an innumerable multitude of these specialized workers are making some sort of contribution, helpful or otherwise, to his life. Human beings are thus becoming *interdependent* in an astonishing measure. One simply cannot extricate himself from this ever-extending mesh of interdependent relations, except by death—and no one knows whether that does not involve him more intimately in it. Only the isolated man can be independent; and we move every day further away from the possibility of that. For good or for evil each passing day brings us into more vital and intimate relations with our fellow men and with a greater number of them.

Now when a man comes into relation with another man he comes under moral obligation; and, if they are citizens of a state, under legal obligations. His opportunity to do what he pleases is thereby limited; unless—

and this is a most important consideration—unless he is pleased to do nothing that will injure the other man, and especially unless he chooses to do that which will benefit the other man. In such a case, he will find that his liberty to do as he pleases has suffered no diminution, but has, on the contrary, increased; for a man of kindly and helpful disposition finds in association with others multiplied opportunities for doing as he pleases. But if he be selfish, inconsiderate, bent on doing things that handicap or injure his neighbor, he will find his opportunity to do as he pleases very much restricted. In a civil society, the law will see to that, if the citizen have not a sufficient sense of moral obligation to restrain him from doing selfish and hurtful things.

In a word, in a society of great complexity, social obligation must deepen and increase to correspond with the degree of interdependence. Of course, this obligation ought to reside in the man in sufficient strength to control his conduct; but if and when it does not then it must be imposed upon him from without, so far as overt acts are concerned. With growing complexity and interdependence in human relations laws must multiply; for wherever one man's life overtly touches another man's life, there is the realm of law. Human contacts and civil laws must multiply together in this world of imperfect men. But I repeat, this does not necessarily mean that the area of personal freedom is shrinking. As a matter of fact, the area of personal liberty is constantly growing in the sense that the range of free choice is constantly extending. To use a very simple illustration: one wishes to make a trip to Indianapolis, and is considering how he shall go. He has a larger number of options than ever. He may go by the steam railway, or by trolley, or by bus or by private automobile, or by airplane, or he may use the original mode of travel and go by foot. But in going either of these ways he would have to conform to

certain regulations governing these several modes of locomotion. So it is in the satisfaction of any desire, normal or abnormal. More options are continually opening before modern men; but over all of them extend both moral obligation and civil law.

Freedom is conditioned by law. Without law no man in society could do as he pleased, except the strongest man who beat down his weaker fellows and founded his liberty upon their slavery. But, as every despot has found throughout human history, the liberty which is achieved in this way is but a tantalizing mirage. For the despot is the variest slave in all his dominions. We must have liberty regulated by law, or sheer anarchy, which is not liberty at all.

But I need to apologize to this intelligent audience for dwelling upon such elementary truths. My apology is this. There is a philosophy of life which in recent times has become very vociferous and aggressive. It magnifies what is called "personal liberty." It loudly proclaims the right of people to do as they please. It rejects the age-old obligation of self-restraint, and will brook no restraint imposed from without. It flouts law. It magnifies self and stresses self-expression; and at the same time proclaims the self to be but a series of mechanical nervous reactions. The logic of this philosophy is that government is in its nature tyrannical. It is but another aspect of the philosophy I referred to awhile ago. At this present moment this philosophy is finding concrete expression in fanatical opposition to a certain law because it interferes with "personal liberty." This law interferes with "personal liberty"? Well, that is the tamest truism one could utter. Of course it does. That is what law means. What sort of a law is it that does not interfere with the "personal liberty" of the man who wishes to violate it?

But back of this philosophy which is uttering itself

with so much vehemence lies a most serious situation. This philosophy and the policy in which it is now finding expression are symptoms of a very bad social disorder. The fact seems to be that the sense of social obligation has not developed as fast as have the social complexity and interdependence, which make imperative a higher morality and a deeper respect for law. If, as social organization is more highly developed, respect for law does not keep pace, the very foundations of social order are imperiled. It is my conviction that more than once in the history of man, civilization has collapsed because the social order developed in complexity faster than the popular morality which alone could cement and stabilize that order. Such was the case in the downfall of the Roman Empire. Such was the case in the World War. When history is properly interpreted it will be found that such has been the case a good many times in the chequered story of human history. I venture to say that the greatest peril that confronts mankind today is that moral character, the sense of social responsibility, respect for law in the measure which is demanded by our highly complex and interdependent society have not been developed in the people; and if that balance between the inner life of the people and the external social situation is not restored, our proud civilization, like others before it, will go down in ruin. Against that back-ground I view—and view with the gravest apprehension—our international situation. That situation calls for a great deepening and extension of the sense of social obligation. Against that back-ground I view, and view with intense concern, the present situation in our own country. We need a deeper and broader sense of social obligation—not a relaxation of the public conscience and the letting down of legal bars at the behest of the lawless elements of the population. It would be a most ominous sign of national danger if that policy should prevail among us.

Sometimes it has happened that civil law commanded men to do acts which the moral law forbade, or *vice versa.* In such cases men of lofty moral character have answered, "We must obey God rather than men." In those cases and in those cases only, is the deliberate disobedience of civil law justified. But surely the civil law today is not forbidding that which the moral law imposes as a duty. Yet we behold the spectacle of a large group of citizens—from many of whom nothing else could be looked for, but from some of whom better things should be expected—banded together and encouraging, by example and by utterance, disobedience to a fundamental law of the land, which certainly does not forbid an act which any sane conscience or insane conscience, for that matter, can regard as a moral duty. The man who does this is himself standing next door to criminality, in fact, is separated from it only by a thin technicality, whether he be a corporation magnate or the president of a university or the governor of a State.

I repeat, what the social situation requires today is that the social conscience be toned up, that the sense of social obligation should be strengthened and extended, that respect for law, moral and civil, should be deepened in all minds. This is the only path of safety for our civilization. It is to this task that we, the members of this institution, should dedicate ourselves afresh, knowing that thus we serve the purpose of Him who has called us into the ministry and make our largest contribution to social progress.

THE THRICE-BORN OF THE SPIRITUAL KINGDOM OF GOD

By Charles Harris Nash, D.D., Greensboro, N. C.

The most Transcendent Spiritual Light from Above shines into the deepest Spiritual Darkness from Below, in the Revelation and Teaching of "the Teacher sent from God" to "the Teacher of Israel". A Model for Modern Evangelists and Bible Teachers in Methods of Adaptation and Progressive Revelation. Translations and Interpretations of John 3:3, "Verily, verily, I say unto thee, except one be born from Above, he cannot see the Kingdom of God"; and John 3:5, "Verily, verily, I say unto thee, except one be born of water and of spirit, he cannot enter into the Kingdom of God".

During the personal ministry of Jesus on earth the most transcendent spiritual conflict in the history of the world raged between the powers of God and the powers of Satan concerning the Kingdom of God in its relation to the Jewish nation. Ostentatious religious activities were never so great on the part of the great orthodox body of Pharisees, yet they were without the genuine spiritual essentials of faith, justice and mercy, and were charged by Jesus with supreme hypocrisy that brought upon them the condemnation of hell. In their final most diabolical, supreme envy, the group then present became blasphemers of the Holy Spirit, to prevent the people from believing on Jesus when they witnessed His divine power, and thus committed the unpardonable sin in ascribing to the power of Satan the almighty, beneficent power which they saw and knew that the Holy Spirit then exercised through the miracle of Jesus. Finally uniting with the chief priests and other rulers of the Jews

they condemned Jesus to death on the charge of blasphemy, because he confessed that he was the Son of God and therefore thus made himself equal with God, which he proved was true by every possible proof. "The Prince of powers of the air" and his demons were never so active and powerful in every way on earth and with most masterful and insidious deceptive heresies for a time deceived and blinded many disciples of Jesus, some of whom were the chosen elect very near to Jesus, whose faith in him and his words actually suffered serious partial eclipse for a time.

Many deadly errors as to sin and salvation were widespread and deep rooted in many hearts and were taught and believed by great teachers and philosophers among Jews and gentiles. When Jesus gave sight to the man born blind, his disciples asked Jesus whether the man had sinned before his natural birth, or whether his parents had sinned before he was born, that caused his blindness. To be saved one must be circumcised and absolutely keep the law of Moses perfectly in every detail ceremonially, and in case of any possible failure or mistake, the animal sacrifices prescribed by the law would actually atone for the violation of the law and settle the matter with God. The real typical nature and value and prophetic teaching of the substitution of the animal was ignored and put out of mind, and the legalist saved himself from punishment by his own righteousness in external acts of legal sacrificial performance and became wholly self-saved by self-righteousness and rejected and disbelieved God's teaching of "salvation by grace through faith" in his merciful kindness and promised gift of the coming "Lamb of God that taketh away the sin of the world". A most powerful, insidious, deceptive, fascinating heresy that was taught by some great Jewish and Gentile philosophers was "the Docetic" marvelous miracle. It was to play a most deadly and dangerous part

concerning the real, absolute humanity of Jesus, his real incarnation, burial and resurrection and ascension. "The Docetic heresy" taught that the body of Jesus was only an *apparent human body, not a real one,* just a sort of ghost that appeared to the eyes to be a real man and could even speak and act like a man, but was *not really human flesh and blood and bones.* The appearance of Jehovah repeatedly to Abraham and Sarah in the form of a man would be cited in the Old Testament as positive proof that God did appear at times in the forms of men, but was not really a man. Angels also so appeared and were even called men, but were not really men. Later we see the heresy at Lystra. Because of the miracle performed on the born cripple by Paul, the people said that the gods had come down from heaven and assumed the forms of men. During his entire earthly ministry Jesus by every means, corrective and preventive, attacked all forms of heresy and revealed and taught the truths of the Kingdom of God and His spiritual, eternal salvation by almighty, infinite grace through voluntary, obedient belief-trust-faith. Jesus and his ministry were absolutely divinely and humanly unique. He was the one Divine-Man of all time and eternity in his glorious personality. The absolute genuineness of his perfect humanity was declared by him when on earth nearly one hundred times when he called himself "the Son of Man", and he was so called in heaven by the glorified and glorifying Stephen and others. His deity was absolutely demonstrated by countless infallible proofs and testimonies, human and divine—and even demoniacle and satanic! The Holy Spirit created in the womb of Mary his human body in its germ form, in which body his eternal Deity entered in his voluntary incarnation, and voluntarily re-entered his dead human body as it lay in his tomb, after his crucifixion, raising him to life after his completing his atoning crucifixion. His unique earthly ministry superabounded

in almighty, beneficent miracles and signs of infinite grace, love and mercy. The most transcendent, manifest, outshining glory of this unique man is his most spiritful, regenerating, merciful saving power from on high. "Never man spoke like this man," said the enemies' officers who were ordered to arrest him, but feared to touch him. He was more than the most majestic, mightiest man.

There was the most widespread, universal perplexity about his personality and mission, and wide differences of opinion among all classes about him. Under these most extraordinary conditions, "Nicodemus, the Teacher of Israel" comes to Jesus at night, as the best representative of the best group of the Pharisees and Rulers for the best information about the promised coming of the King and Kingdom of God. Night is the best and only time for all concerned. The Roman authorities and soldiers are alert, and will promptly arrest and severely punish any rebellious utterances by a Jew. Pilate had mingled the blood of some such Jews with their sacrifices. The Kingdom expected by the Jews was to overthrow and destroy the Romans. The great Jewish Rabbi with dignity and courtesy salutes Jesus and most sincerely says: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." Jesus, flashing the X-ray of his divine omniscience into the mind and heart of Nicodemus, replies to the unasked question, saying, "Verily, verily, I say unto thee, except one be born from above, he cannot see the Kingdom of God," John 3:3. Utterly surprised, perplexed, disappointed, confounded, incredulous, and disbelieving, the Rabbi of Israel replies, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Verily, verily, I say unto thee, except one be born of water and of spirit, he cannot enter into the Kingdom of God. That which is

born of the flesh is flesh; and that which is born of the spirit is spirit," John 3:4-6. Jesus in John 3:3 most emphatically tells Nicodemus that every one must be born from *"Above"*—from heaven—of God—of the Holy Spirit must become a spiritual child of God as Father, by God's omnipotent creating grace, in order to see or know the Kingdom of God on earth and in heaven. In teaching his disciples who the persons of the Kingdom are Jesus says, "Blessed are the poor in spirit: for theirs is the Kingdom of heaven." "The Kingdom of heaven is within you." Paul writes, "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should glory; for we are his workmanship, created in Christ Jesus for good works, which God hath afore ordained that we should walk in them," Eph. 2:8-10. Jesus gives the origin, source, persons and conditions of the spiritual, eternal salvation in the Kingdom of God. Nicodemus was so amazed and shocked at the first most emphatic declaration of the absolute necessity of himself, an old man, of his character, birth, blood, race, works, services and qualities being born again that he is for a time incapable of speech. After a pause to try to make some suitable necessary reply, all he can think of to say is substantially the utterly incredulous, disbelieving rejoinder, "How can it be possible for me, an old man, to be bodily born over again? It is utterly impossible for any old man to re-enter his mother's womb and be reborn! It is unthinkable, unimaginable, utterly preposterous! What other kind of second birth can there possibly be in my case at all necessary 'from Above'? I cannot possibly see any need whatever for any other qualification for me to see the promised Kingdom of David restored! It was promised to the seed of Abraham, and John the Baptist declared that the Kingdom of God was at hand. I must be made to understand your most incomprehensible and unreasonable declaration, or

I cannot and will not believe it, for I do not accept or believe anything that I cannot understand, or see is not really necessary, or even possible in my case. *How* can *any old man* be born again, and why should he be born from Above?'' Jesus replies with strong emphasis, a man must be born ''of water and of spirit'', or he cannot enter the kind of Kingdom of God that you expect. Every properly born, living child (as you know) has a well known birth ''of water and of spirit''. Its body is composed of flesh and blood and bone of a material nature, and is kept in a water-tight sack of membranous material clean and safe until it leaves its water home and is thus ''born of water'', then as it enters this world or atmosphere it receives its vital breath, or spirit, or air, that vitalizes it and thus it is ''born of spirit,'' and becomes ''a living soul'' by the law of natural reproduction. In the beginning ''Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul''. Gen. 2:7. Then God ordained the law of reproduction. In John 3:5, the original inspired Greek is ''hudatos kai pneumatos'', the strict and proper literal translation of which is *''of water and of spirit''*. There is no definite article before the word ''spirit'', nor is any *capital ''S''* used in the word *''spirit''*, or *justified.* Meyer says *''the word pneumatos is generic''*. It does not necessarily mean the Holy Spirit, but rather *spirit nature* or *essence* as *distinguished from water* or *bodily substance.* The word translated *''spirit''* in verses three and five is translated *''wind''* in verse eight, and often has other translations given meaning ''soul'', ''mind'', and the whole inner, invisible or immaterial part of our being. This present writer believes that in John 3:5, ''born of water and of spirit'' means the *complete, natural, living birth of a babe,* first of the *body* as it comes out of its sack of water into this world, of atmosphere, air, and then next immediately receives by

the law of reproduction the *animating breath of life,* or *"natural spirit",* from God, and the babe becomes "a living soul", *with a human spirit, a child of Adam.* Then later, in verse eight, under God-given grace spiritual faith conditions, the birth "from Above"—of God's Holy Spirit—brings one into the *spiritual Kingdom of God. "So is every one that is born of the Spirit."*

This present writer has never seen nor heard a perfectly satisfactory interpretation of John 3:5. Some objections may be offered to every interpretation. Dr. John A. Broadus said with strong emphasis, "If born of water in John 3:5 means baptism, then baptism is necessary to salvation." He utterly rejected that interpretation, as all intelligent Baptists reject it. This present writer simply offers his interpretation to his brethren for their consideration without any spirit of dogmatism, and disclaims any superior gifts of interpretation. He simply pleads for prayerful study and thorough consideration. Many hold the interpretation that (in verse 5), "born of water" refers to the natural birth, but believe that the added phrase translated, "and the Spirit" means the *Holy Spirit.* This is a very reasonable view until one examines the original Greek, and finds that there is *no definite article before the word "spirit."* If Jesus meant *the Holy Spirit why did he not use there the word "Holy" before the word "spirit,"* or *use the definite article before the word "spirit"?* He had already in verse three referred clearly to "the Holy Spirit" in the phrase *"from above,"* and again refers to Him in the same words in verses seven and eight.

But why should Jesus declare the necessity of the natural birth in verse five and use the two phrases, "born of water and of spirit?" This is a natural and reasonable question to ask. Some reasons for this seem to this present writer to justify and require this course, and

to show the wisdom and perfect genius of Jesus in dealing with Nicodemus, and through him with those whom he represented and would reach and teach. "The teacher of Israel" was then most profoundly ignorant experimentally of the grace of the eternal, spiritual salvation of God by the birth of the Holy Spirit "from above." So are the people whom he represents. He and they are utterly ignorant of the spiritual Kingdom of God which Jesus came to create in the hearts of his chosen people with the necessary spiritual change of mind towards God and obedient faith in Jesus. Nicodemus frankly confesses his ignorance, incredulity, and disbelief in the teaching of the "teacher sent from God" with the proof of his Sonship by Divine power in infallible signs, and offers in justification of his rejection of the teaching of the necessity and even the possibility of the birth "from Above" that he will not accept the teaching *because he cannot understand how and why such a requirement is necessary.* "How can a man be born when he is old?" "How can these things be?" Jesus must teach him the Kingdom of eternal spiritual grace salvation *by means of the natural birth bodily salvation* that he accepted at the time without the least knowledge then of its nature or necessity, and not only at that time, but for a long time afterwards, but now understands partly after experiencing it. Jesus uses that experience as a type and illustration of the birth *"from Above"* and as the proof of the inconsistency of his plea and the guilt of the disbelief of Nicodemus, and the culpability of "the teacher of Israel" in his spiritual ignorance. Jesus must first convict him of his sins before he will be prepared to change his mind towards God, forsake voluntarily his sins, and believe on the Son of God with the obedient faith that is the necessary channel of God's grace faith salvation in Jesus Christ. Nicodemus and his class are absolutely sure that they are thoroughly qualified already and quite worthy

to enter the Kingdom of God and to hold the positions of the highest authority and honor in it, as they do now hold that authority as rulers among the Jews. Their Kingdom was taken away from the Jews chiefly because of their prevailing idolatry and most abominable sins and disobediences to the law of Moses and the traditions of the elders. But largely cured of the outward forms of idolatry by their degradation, slavery and sufferings under the most oppressing yokes of idolatry at its worst, they had turned away from it externally in its forms of worship and had substituted for it the external, formal worship and observances of the law of Moses and "the traditions of the elders" to the minutest details with abounding ostentatiousness in outward acts of righteousness to win the praise of men and deceive them, but Jesus called them "whited sepulchers," "*beautiful without,* but *within* full of dead men's bones and all uncleanness." They were utterly without spiritual saving grace, living faith that worketh by love.

Jesus now adapts his teaching to the later knowledge from the experience of Nicodemus at his natural birth, and reminds him of his *twofold birth then of body and "spirit"* as necessary to entrance into that Kingdom of God which they understood was promised and was expected by the Jews, and then after reciting the natural law of the reproduction of flesh from flesh and spirit from spirit in complete, living, physical, natural human birth, he says: "Marvel not that I said unto thee, Ye must be born 'from Above,' (anew), for *so is every one that is born of the (Holy) Spirit" (of God).* This is the *partial answer* to the *"How"* of Nicodemus. This present writer took his Bible to two physicians, one of whom was also a surgeon, and read this passage of Scripture to them and asked for the *facts* of the *natural birth of a babe.* The surgeon had just operated on a woman, removing a membraneous, transparent sack full of water

in which was the body of a babe fully formed, distinctly seen, almost ready to enter this world. It would normally soon have been "born of water and of spirit" as it came out of the water, and, into this world of living atmosphere, where it would for the first time receive its animating, vitalizing "spirit," (*living breath*) and at once become "a living soul," as Adam did when God had "formed his body out of the dust of the ground," "and breathed into his nostrils the breath of life." The physicians said that the words of Jesus, "Born of water and of spirit" were exactly and strictly the most accurate description of the physical, natural, normal, living birth of every babe. Since God created and established the law of natural, physical reproduction, physicians, midwives, nurses, mothers, medical and surgical students and others have known these facts. Nicodemus knew that when his body of flesh was born in the sack of water it was *flesh,* when it was born of water it was flesh *inanimate,* but when it was born of water and came out of the water into the air it breathed and lived. God gave him his body of flesh, his birth of water and spirit of physical life. He did not *then* nor until long afterwards *know how.* "*So* is every one that is born of the Spirit" of God "from Above," and so it must be to enter into his spiritual Kingdom on earth and in heaven. Through all the years he had received every minute the physical life-giving breath of life from God. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth: So is every one that is born of the (*Holy*) Spirit." "The first man Adam became a living soul. The last Adam became a life-giving spirit." The spiritual life created in spiritual birth in Christ Jesus is sustained and grows by grace until final glorification in the resurrection, or at the glorious second coming of the Lord. Every member of the Kingdom of God has a similar experience of births.

Every one but Jesus is born according to the law of natural reproduction and is a natural descendant of Adam and has a sinful nature. Jesus was "the Son of man," but not the son of a man. His body in embryo was Divinely, miraculously begotten by the Holy Spirit in the womb of the Virgin Mary and was absolutely human, yet he was the eternal Son of God preincarnate, but sent by the Father and voluntarily coming out of heaven, entered into the human body prepared for him in the womb of Mary and thus becoming incarnate "God manifest in the flesh." Jesus sees in Nicodemus, as the truly great "teacher of Israel," one who when he shall be born of the Holy Spirit "from Above" will become the unique, transcendent Teacher and servant of God of inestimable worth, excelling any single disciple at the time in some most extraordinary services. Jesus reveals and teaches more to this one man in one night of the profoundest truths of eternal values than is recorded in the same space anywhere else in the inspired word of God! He here reveals God, Father—Son—Holy Spirit, His eternal grace love salvation for sinners through faith in his only begotten Son, and his voluntary, substitutionary, atoning sacrifice for sinners on the Cross. He shows the exceeding sinfulness of sin seen in its supreme selfish love of evil that keeps man from coming to Jesus Christ, the Light of God and "the Light of the world!" The model, perfect teacher of God is giving a great object lesson in the truths, methods, grace, courage, faithfulness, patience perseverance and frankness and adaptation of the truth.

After Jesus has shown Nicodemus the utter inconsistency and folly of his plea that he will not receive and believe the teaching of God through his sent and almighty power-filled prophet, "the teacher of Israel" still fails to yield himself to God, and utters his final disbelieving words of rejection then, *"How can these things be?"* Jesus faithfully rebukes "the teacher of Israel" for his

culpable ignorance of essential spiritual truths that he should know and teach now on earth as Jesus knows and teaches them. Then Jesus recites the historical story of God's salvation of the dying sinners in the wilderness who did not know how their looking on the brazen serpent could save them; how God's almighty power could thus save them from the poison of the serpents, but who when they exercised simple, obedient faith expressed by looking on the brazen serpent were saved from death. Then he uses that physical salvation from death by faith as a type of God's eternal spiritual salvation by faith in the substitutionary sacrifice of himself on the cross as "the Lamb of God that taketh away the sin of the world." Jesus has not really failed. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10.

The unique personality and transcendent spiritual teaching of Jesus have made the most profound and powerful impression upon the mind and heart of Nicodemus. He came to Jesus with the most exalted opinion of him as a mighty prophet of Jehovah. But the claim of Jesus that he is "the Son of man" who is the only human being that ever ascended into heaven and descended out of heaven, and is revealing that which he has seen and knows, and that he must be lifted on the cross as the only begotten Son of God given with supreme beneficent love as the atoning Lamb of God to save eternally every sinner in the world who will obediently believe and trust in him, is too amazing for him to accept at once. Without final discussion he leaves Jesus, returns with deeply conflicting emotions to the rulers who sent him, relates his

most marvelous experience, and the amazing teaching of Jesus and his transcendent, unique personality as "the teacher sent from God," who "spoke as never man spoke" with most profound originality and most emphatic, impressive and convincing wisdom and authority, earnestness, enthusiasm, grace, and supernatural, spiritual power. He prays sincerely and earnestly for God's guidance, ponders all of "these things" long, repeatedly, and most profoundly, reads, rereads, studies and restudies the sacred Scriptures, and "the traditions of the elders," consults rulers, scribes and Pharisees, and discusses these things earnestly and repeatedly with them. Later a crisis has come. The chief priests are united with the Pharisees and they have determined to put Jesus to death because of their envy and revenge for his exposure of their sins. They have ordered the officers to seize Jesus and bring him before the rulers and have determined to condemn him to death on the charge of blasphemy because he made himself equal with God by claiming to be the Son of God. But the officers return without Jesus. They are asked why they did not bring Jesus, and reply, "Never man so spake." "The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But the multitude that knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet." Jno. 7:47-52. The amazing dignity and authority and power of Jesus and his majestic personality so profoundly impress the officers that they give up their offices under the rulers and endanger themselves by becoming witnesses for Jesus. Then Nicodemus alone of the rulers and Pharisees took the part of Jesus and reminds and

charges them with their own lawlessness in their procedure and prejudgment of Jesus before hearing the accused and knowing what he really does. He risks their severe judgment and serious loss and persecution. But they finally accomplished the crucifixion of Jesus. The rulers are present and brutally gloat over their triumph and insult and mock Jesus, who "when he was reviled reviled not again." Nicodemus with sorrowful and breaking heart witnesses the most unjust, sinful and horrible tragedy of the ages, and hears the amazing words of Jesus in prayer on the cross and spoken to the robber and is most powerfully and deeply and spiritually moved by it all, and most humbly and sincerely repents and in heart believes and trusts and worships Jesus as his atoning Savior and Lord, the Son of man, the Son of God, the Spiritual King of his spiritual people who are his chosen believers, born of God.

The most amazing sights and sounds, silence and words, suffering, submission, the voluntary substitution of the one sinless perfect man, for sinners, his bursting heart as he tastes death and hell for every man as "he was made to be sin for us who knew no sin," and in his breaking heart and failing, dying mind, by his separation from the Father, expressed in his most extreme agony in body and in spirit, when he cried, "My God, My God, why didst Thou forsake me?" All combined together, were by omnipotent grace finally used to accomplish the salvation of Nicodemus. The final cries of Jesus were the triumphant shouts of victory of the Son of man in completing his glorious substitutionary atonement when he cried, "It is finished." "Father, into thy hands I commend my spirit: and having said this he gave up the ghost." "And after these things Joseph of Aramathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate the body of Jesus that he might

take it away. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man laid. There then because of the Jews' preparation (for the tomb was nigh at hand) they laid Jesus." Jno. 19:38-42. These men rendered the most beautiful, loving, timely, notable and invaluable service, fulfilling the prophesy of Isaiah. "They made his grave with a rich man," and saved the body of Jesus from a criminal's burial, when the other disciples are terror stricken and scattered and hidden, utterly cowed and demoralized.

They also thus peculiarly qualify themselves for rendering most invaluable testimony against the "Docetic heresy" which Jewish and heathen philosophers and their disciples under Satan's mightiest personal power will wield in the darkest and deadliest hours of the experiences of the disciples of Jesus. This present writer and doubtless millions of others have been utterly amazed at the most marvelous disbelief of the disciples in the actual resurrection of Jesus in the light of all the teaching by Jesus and in their Scriptures and the most reliable and abundant testimony of angels and women and men who saw him and to whom he talked. To this present writer their disbelief is incredible, unbelievable and impossible to sane, sensible persons taught by Jesus for three years with his matchless, majestic, authoritative, spiritual, divine, efficient, convincing power, apart from the personal amazing arch power of "the prince of the powers of the air" concentrated in the Docetic heresy" in the weakest and darkest hours of their lives. In the inscrutable wisdom of God, as in the case of Job, God delivered Simon Peter and the other chosen apostles into

the hands of Satan to be "sifted as wheat" upon Satan's demand, as in the case of Job. "Simon, Simon, behold, Satan asked to have you, (margin, or obtained you by asking) but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren." Luke 22:31-32. The special supplication of Jesus for Simon Peter was for him as the leader who in his self-ignorance, self-conceit and extraordinary impulsiveness to yield to his strong feeling at once, was in most extraordinary, transcendent danger of the loss ("eclipse") of his faith indefinitely, but was saved after a temporary failure of his faith—like the others—by the prayers and special demonstration of Jesus himself, physically and by the Holy Spirit's special illumination as he breathed on them and said, *"Receive ye the Holy Spirit"* through him. The resurrection of the human body was always believed in by God's chosen ones for many ages.

Job's faith in it (his own resurrection) was triumphant and glorious when he had been delivered into the hands of Satan for a demonstration of the sufficiency of God's grace to sustain the faith of his chosen in their deepest tribulations. Hear the assurance of his glorious faith ringing through the deepest, darkest night of his experience: "I know that my Redeemer liveth, and that at the latter day he shall stand on the earth, and though after my skin worms shall destroy this body, yet in my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold, and not another." The resurrection of the body was believed and taught by the large body of scribes and Pharisees. "Ye do search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me, and ye will not come unto me that ye might have life." The disciples of the Pharisees, John the Baptist, and his murderer, and Jesus believed and most emphatically and repeatedly taught the certain-

ty of the resurrection of the dead. They saw Jesus raise the dead to life in several cases, most notably Lazarus, after he had been dead four days. Jesus had repeatedly, distinctly, and most emphatically and unmistakably taught his disciples that he must be crucified and buried, and rise from the dead the third day "according to their Scriptures." When Peter vehemently protested to Jesus against such a course, Jesus sharply rebuked him, calling him "Satan" in being controlled by his spirit in trying to tempt Jesus to give up his purpose of substitutionary sacrifice on the cross to save lost sinners. Yet the only one who expressed faith in his voluntary death practically beforehand by most beautiful, preparatory anointing was Mary of Bethany of whom Jesus gratefully said, "She hath anointed me beforehand for my burial." It is unthinkable and unbelievable that intelligent persons could not understand the meaning of the plain words that Jesus used that he must be crucified and the third day rise from the dead. It is unthinkable and unbelievable that they should forget such amazing and impressive words, and his references to the teaching and his interpretation and application of their sacred Scriptures on the subject. They might not fully comprehend the complete significance in detail, but they could not misunderstand nor forget his luminous teaching. *They "disbelieved."* Peter showed that he understood Jesus, and protested and pleaded with Jesus not to submit to death on the cross as a criminal blasphemer. Nothing could be more desirable to the disciples than the actual resurrection of Jesus. No testimony could be clearer or stronger nor the witnesses more reliable than the combined, united and repeated declarations of the angels, women and men and the words of Jesus himself to those to whom he appeared and talked, yet *utter disbelief prevailed among the disciples to the most amazing extent!* This present writer cannot possibly account for this pro-

found and *most unreasonable disbelief except upon the ground of the Satanic possession of the faculties of the disbelievers by means of the "Docetic heresy,"* which was the masterpiece of Satan in the greatest, most momentous crisis in the lives of these disciples, when every other Satanic deceptive device had failed! Who can carefully and prayerfully read and reread and study and restudy every word of the most amazing accounts of the transcendent darkness and blindness of the minds of these disciples and not be forced to believe that Satan was *"sifting them as wheat* and causing them to believe *some transcendently great, powerful, faith-destroying lie* as a substitute for the truth, as he deceived Eve in Eden and led her to believe his lie rather than God's truth? What lie could be so possibly powerful as the *"Docetic" lie* that the body of Jesus was not a *real body* but *only seemed to be a real human body, occupied temporarily,* as angels and deities, or supernatural beings, appeared in human forms that appeared and disappeared miraculously, and as even Jehovah himself appeared to Abraham and others as "the angel of Jehovah," recorded in their sacred Scriptures? How were their "eyes holden" that none of them could have recognized *him* and believe him when he appeared to them and talked with them, but by the almost almighty deceptive power of Satan, requiring additionally, to finally convince them of his real personal resurrection, on the part of Jesus, repeated, various physical demonstrations of forceful physical pressure of their fingers and hands on the bones of his hands and feet and into the spike holes in his hands and feet and spear pierced side, and eating before them? "Supposing they saw *a spirit,"* but not even *his spirit!* When at last there was a flash of recognition of *"a spirit" as his spirit,* such "joy" that they still *"disbelieved" that it was his own real body raised from the dead, but thought it was his ghost!* So he must eat a piece of fish before them and show

"other signs" before the Satanic deception is dragged out of their minds and hearts by Jesus when he "breathes on them," saying, *"Receive ye the Holy Spirit,"* and gives them the almighty illuminating power of the Holy Spirit, and they then see him as he is truly in his own resurrection body, and afterwards repeatedly in glorious confirmation signs for forty days! Nicodemus and Joseph of Aramatheaca were transcendently qualified to render most convincing testimony as to the absolute reality and identity of the real body of Jesus. They took his body from the cross. They saw and bathed that body, washing the dried blood from his wounds, wrapping it tightly with linen cloths and the hundred pounds of precious spices. The proof of its reality and identity as the dead human body of Jesus was beyond the possibility of all doubt. Then the "Docetic heresy" was absolutely disproved. Jesus had most solemnly declared that every member of his Kingdom must be absolutely a *human being by an actual human birth "of water and of spirit,"* and that he as its King must be so really human that he could and did actually die on the cross, was buried, and did rise from the dead, and that every human being so born *must also be born "from Above" of the Holy Spirit,"* he *uniquely begotten in the Virgin Mary,* and all others "created in Christ Jesus" spiritually by the almighty grace of God as believers in "the Son of man," "Son of God"—*Divine Man!*

Not sufficiently has the Docetic heresy been considered in its bearing upon the interpretation of some most important scriptures. John combats it most strongly, especially in his first epistle. Since Abraham every descendant of his claimed that his blood in the veins insured the special blessing of Jehovah according to his promise, oft repeated, and later a Kingdom was promised to be ruled by a descendent of David. When John the

Baptist saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Mt. 3:7-8. John the Evangelist declared the insufficiency of any natural birth and the necessity of the believer's spiritual birth of God in receiving the Son of God. "He came unto his own and they that were his own received him not. But as many as received him to them gave he the right to become children of God, even to them that believe on his name, who were born (or begotten, margin) not (only) of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:11-13. John testifies with the most emphatic, specific force to the incarnation and manifestation to him of the Son of God in his real human body, contrary to the *"Docetic" heresy,* in the strongest words that cannot be mistaken, from his three years experience and most intimate, closest bodily touch and association with Jesus. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: Yea, and our fellowship is with the Father, and with his Son Jesus Christ." I John 1:1-3. "For whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ;

not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three that bear witness, the Spirit, and the water and the blood: and the three agree in one." I Jno. 5:4-8. John is controverting the *"Docetic" heresy* by emphatic, explicit statements in their order concerning the reality of the human birth of Jesus. The strictest reading (or translation) in English of the original Greek is, This is he who came through water and blood, Jesus Christ. Not in the water only, but in the water and in the blood. Physicians say these words exactly describe the coming into this world of a naturally born child—in the water first, then through the water, then the blood follows in the order named. The amazing disbelief of the apostles and others in the resurrection of Jesus strongly rebuked by him, was finally removed by the compelling demonstrations of the reality and identity of his own body actually risen from the dead. But later, near the close of the first century, John found it necessary to controvert the Docetic heresy in his first Epistle most strongly. That heresy at Lystra greatly hindered the Gospel, and Paul and Barnabas could hardly prevent their own worship as gods in the forms of men because of Paul's miraculous cure of the lame man. Disbelief in the resurrection at Corinth called for the great argument of Paul in the fifteenth chapter of his first Epistle to the Corinthians, that is the greatest masterpiece on the subject. No historical fact can be more thoroughly attested than the resurrection of Jesus Christ by the most authentic testimony, human, angelic and divine on earth and in heaven. The rejection of the risen Lord is not because he has not given absolutely adequate evidence and absolutely indisputable proof of his resurrection. He gives the real cause of disbelief when he said, "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for

their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." Jno. 3:19-21. "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself." Jno. 7:17. Can any challenge be fairer or more faithful in locating the cause of disbelief in the heart of every one as the exceeding sinfulness of the sinner who makes his own selfish, wilful, sinful purpose and practice of disobedience to God the real god of his own choice and service in life, whom he voluntarily prefers to obey? From the nature of the case every one must change his mind towards God and make obedience to Him the supreme purpose and practice of his life, or he cannot scripturally, obediently believe and trust in Jesus Christ as he commanded, as the absolutely essential condition of his spiritual, eternal salvation "by grace through faith."

Nothing was more natural than the strong desire of Nicodemus and his fellow rulers to know all about "the Kingdom of God" through God's divinely attested prophet, Jesus. Jehovah's people knew that they of themselves could not possibly throw off the yoke of Rome without Jehovah's supernatural, miraculous, most powerful intervention in their behalf. Rome has conquered the world and is invincible to all human armies. Michael is "the first of the chief princes" "of the arch-angels," "the prince of Israel," "the great prince which standeth in the time of conflict for the children of thy people." Michael is "the leader of the strife of God's people in God's name, and in His strength against the enemies of God's people." "He is the guardian of God's people," the Jewish nation, in their antagonism to all godless power and heathenism. Their great prophet Daniel said

all these things and also said, "the God of heaven shall set up a Kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these Kingdoms, and it shall stand forever." Dan. 2:44. Most surely Nicodemus would question Jesus fully about the Kingdom of God that night. How could that Kingdom possibly come? No human powers on earth of combined armies could defeat and destroy the Romans. Any rebellion would be promptly crushed by the Romans speedily marching over their great roads. If all of the scattered Jews on earth could be assembled in and around Jerusalem it would avail nothing. They would inevitably be utterly crushed by the invincible Romans. It is "the Kingdom *of God,*" "the Kingdom of *heaven,*" and can come only by the almighty power of God and his chosen and appointed heavenly hosts protecting and defending them and destroying their enemies, and giving the Kingdom to Israel, the descendents of Abraham under the reign of the military Son of David who should sit on David's throne according to Jehovah's promises. Such would most naturally be the prevailing conviction and hope of the Jews. What prophet of Jehovah could possibly compare with the great Daniel in his prophecy concerning the coming Kingdom of God? The patriotic, popular Pharisees and their disciples would especially think of Daniel keeping the customs of the Jews and utter religious separation from idolatry and defiling things at the risk of the greatest loss of position, power, and even life itself. He was wisdom personified. He was faithful courage intensified and glorified in his prayers and worship and faithful obedience to Jehovah even to the cost of the fiery furnace. He was the great model of humility in giving God the glory for his interpretations to him in answer to prayers, of the King's dreams and visions of the coming Kingdoms and their overthrow, and at last

Rome's Kingdom by the supreme power of Jehovah smiting that Kingdom and utterly destroying it, under the figure of "a stone cut out without hands," "and the stone became a great mountain and filled the whole earth." Michael, the supreme military archangel, and his hosts would be the necessary power that Jehovah would employ to crush utterly the most powerful, idolatrous Kingdom of Rome. Anything else in the Scriptures must be interpreted in the light of these infallible words of Daniel, the greatest Kingdom prophet and interpreter, and in any seeming differences of other prophets their language must be misunderstood, figurative, or misapplied. In their spiritual decadence and degeneration the Jewish leaders and rulers *did not want a Spiritual Kingdom,* but supremely desired and looked for the supremely powerful, supernatural, military, destructive power from Jehovah, which alone they believed could and would annihilate their otherwise irresistible, idolatrous conquerors and masters, the most bitterly and intensely hated Romans. Jesus taught that those who saw and entered and fought and won the glorious victory of the Kingdom of God were really human beings *"born of water and of Spirit," naturally, and also born again "of God," the Holy Spirit, supernaturally, and filled with the Holy Spirit for spiritual victory over sin.*

We are prone to judge the Jews and the disciples of Jesus hastily, superficially, and indiscriminately, and disobey our Lord when he said, "Judge not according to appearance, but judge righteous judgment." We must accept the judgment of our Lord's own words as final, but should learn and consider the conditions and causes by prayerful study, and not exaggerate their guilt, or apparent folly, without just discrimination and knowledge. The scribes and Pharisees searched the Scriptures and believed that in them they had the guides to eternal life, and taught strict obedience to the commandments of

God. In this they were models for us all. They strictly tithed, and made special vows and offerings to God in his worship and service. Should not we gratefully do this at the least, as well as they, voluntarily, in the world-wide need of the Gospel? In their teaching that circumcision was an essential condition of salvation, with other ceremonial conditions, shall we condemn them, but substitute baptism and the symbolic, Memorial Supper of Jesus as essential means of saving grace conveying spiritual life to us? Or shall we disobey our Lord in these most solemn expressions of grateful faith in him and the most impressive object lessons of profound truth to others, because we see no absolute necessity for them? Shall we marvel and condemn most severely Nicodemus and the disciples of Jesus for their disbelief when we fail to give convincing evidence of our own spiritual life by supreme, grateful, loving, habitual, practical obedience to our loving, life-giving Lord, and thus really deny our own living, obedient, working faith in him? Let us earnestly ask him to help us, personally, to pray in his name, by the grace moving power of his Holy Spirit, in deep humility,

"More holiness give me,
More strivings within,
More patience in suffering,
More sorrow for sin,
More faith in my Savior,
More sense of his care,
More joy in his service,
More purpose in prayer.

"More gratitude give me,
More strength to overcome,
More freedom from earth's stains,
More longings for home,
More love for the lost ones,
More used I would be,
More fulness of thy Spirit,
More, Savior, like thee!"

RE ORIGIN BAPTIST WORLD ALLIANCE.

For the sake of historical accuracy and in justice to Dr. Robertson and in fairness to Dr. Rushbrooke the Managing Editor desires to give his readers the following letter and statement received from Dr. Rushbrooke. It will be observed that the *Statement* came first and was written before our October, 1928, issue was printed and without Dr. Rushbrooke's knowing that the statement by Dr. Robertson was to appear. While the statement in October makes the facts perfectly clear they deserve this fuller emphasis supplied by Dr. Rushbrooke's messages.

BAPTIST WORLD ALLIANCE.

BAPTIST WORLD ALLIANCE OFFICES,
4, SOUTHAMPTON ROW,
LONDON, W.C.1.

October 11, 1928.

The Editor,
"The Review and Expositor,"
Southern Baptist Theological Seminary,
Louisville, Ky., U. S. A.

Dear Sir:

Origin of the Baptist World Alliance.

Professor Robertson's brief article gives a necessary supplement to my statement at Toronto; and as you are aware, I had already taken the opportunity to prepare an expanded paragraph, which I mailed to you several days before seeing his article. Unfortunately it could not arrive in time for your October issue.

I am sorry that, perhaps owing to the hurry of printing, the later statement which I made at Toronto was not

included in the official report, though handed in for that purpose. I did not see the volume through the press.

Professor Robertson would have been named in my first address, as he was in my supplementary statement at the Congress, had I been aware that the important articles in Dr. Prestidge's journal come from his pen. The knowledge of this hightens one's already high appreciation of the manifold services of our distinguished friend. Yours faithfully,

J. H. Rushbrooke.

Statement from Dr. J. H. Rushbrooke.

(Dr. Rushbrooke asks the Editors to insert the following which he desires to substitute for the shorter paragraph on pp. 316-317 of the "Review and Expositor" for July last. It contains the substance of a supplementary statement which he made at the Toronto Congress, and reduced to writing for inclusion in the official report. By some misunderstanding or accident it was not printed; and Dr. Rushbrooke (who was unaware of the omission until the volume reached him in London) desires to give publicity to this acknowledgement of the special service of Prof. A. T. Robertson, without which his report is incomplete.)

"The origins of the Alliance reveal a significant fact: no individual may claim to be its founder. At the end of last century the idea was 'in the air.' W. W. Landrum told me he thought he was the first to utter it in conversation; Dr. R. H. Pitt—afterwards for ten years Western Secretary, and happily still among us—had the distinction of writing the earliest articles which suggested the name and function of an international Baptist body. The matter remained in abeyance until about the year 1904, when it was revived and given practical form. At that time the 'Baptist Argus,' later the 'Baptist

World,' issued annually a department called 'The Baptist World Outlook.' This had been suggested by Prof. A. T. Robertson, of the Southern Baptist Theological Seminary, and through the medium of this department his ideas took the form of a World Alliance, which might bring together the members of the Baptist family in all parts of the earth. Dr. Robertson wrote an editorial on the subject for the "Argus." The editor, J. N. Prestidge (afterwards our first Western Secretary), took up the suggestion with enthusiasm, and by editorials and correspondence aroused interest. The influence of this Louisville group on the American side of the Atlantic, and on my side the adherence of J. H. Shakespeare, were the decisive factors in forming the Alliance, shaping its constitution, and setting it to work. Nor should it be forgotten that the Greatheart of Britain, John Clifford, welcomed the idea, and as the earliest president his personality was a fitting complement to that of Secretary Shakespeare. But when these leaders have been mentioned—and others such as Lathan Crandall might be added—it remains true that it was the Spirit of God who, through the common mind of Baptist people, shaped this instrument of our fellowship in life and witness. *Deo soli gloria.*"

ELECTION IN JESUS CHRIST—A STUDY OF EPHESIANS 1:3-4.

By H. J. Flowers, B. D., Pantiles, Chorleywood, Herts, England.

This is simply a section of Paul's thought torn out of a larger section. We do not reach the end of the sentence until verse 14. But, if we are to come to grips with Paul's ideas, we must break up his chapters into verses, and give each word and sentence careful study. Really, we ought to read verses 3-14 in one sweep, for they form one big sentence, but there are so many different ideas brought out and so many of Paul's fundamental conceptions are touched upon or pre-supposed, that we should be bewildered by the very prodigality of the language and the wealth of his religious conceptions, unless we broke up his sentences and studied each idea by itself alone. That is what we are going to do now. The first is the blessing that the Christian receives in Christ. The second is the election of the Christian by God in Christ. But before we study these conceptions, a few things need to be said by way of introduction, to clear the ground and to elucidate certain phrases.

Paul was not an ordinary letter writer or preacher. In the whole of extant literature, there is nothing exactly like his letters. On the one hand, they are really letters. They may have been intended for reading to churches or even for circulation among a number of churches, but they were not meant for publication in the ordinary sense of the term. Some, such as the letter to the Galatians, were dashed off at fever heat, on the spur of the moment, with Paul bursting within himself with ideas, passionate, fiery, indignant. Others, such as the one to the Romans, were carefully prepared, planned and written, and only sent off probably after strict examination and pruning. Some, such as that to the Philippians,

show Paul to be chatty, friendly, patient, flowing over with love. Others, such as that to Philemon, show him to be the Christian gentleman, courteous, charitable, and with a firmness salted by humour. The letters of Paul are like those of any other sincere man, natural and the true expression of the mood of the hour. But, in spite of that, they are the letters of one in authority, an ambassador of Christ, who never for a second loses his dignity or forgets that he is speaking to the churches on behalf of Christ. And so we have in his letters a mixture of occasionalism and of abiding truth. They are all occasional. They were called forth by particular circumstances to answer particular questions. And so some truth may be emphasised in some particular letter, not necessarily because Paul was passing through a stage when that particular truth was filling his mind, but rather because the particular church needed that truth. Further, he may have been led to exaggerate to make his point clear. In any case, it is fatal to study Paul atomistically: we must take him in the bulk. If we come across an obscure thought in one passage, we must hope to elucidate it by the aid of another. We must also remember that Paul had not got his eye on the twentieth century and was not trying to lay down laws valid for all time. We can therefore understand how he can speak with confidence as a preacher of the grace of God, and yet not try to be a perfect logician, whose ideas fitted into each other and made a rounded whole.

In the study of this particular section, we shall have to draw a good deal on what Paul tells us elsewhere. He assumes so much. He throws out so many suggestions and does not stay to drive one to its conclusion. There is a prodigality of thought, a perfect wealth of colour. Sentence passes into sentence, and thought shades off into thought in an amazing manner. We have to pull ourselves up short and inquire whither Paul is taking us.

He begins in fine style: *Blessed be the God and Father of our Lord Jesus Christ.* He nearly always begins his letters with words of thanksgiving to God. But this is more than thanksgiving, it is a shout of triumph. He has seen a good many years in the Faith. He has experienced conversion. He has been God's chosen vessel to the Gentiles. Every year that has passed since has seen a more complete unfolding of God's will. He has founded churches, learned the power of Christ and His resurrection, testified to his Master in Palestine, Asia, Greece and Rome. What more does he want? His heart is on fire with gratitude at the thought of God's kindness to him. Every gift that has come into his life he knows to be from God. He looks back over the years to his conversion, and takes that as the model for the experience of others. It was by one act (εὐλογιτός), when God called him out of his headlong course and made him a free man in Christ, that His blessing was imparted. All that Paul has learned since was involved in that first discovery. In the Divine reckoning, the life of Paul began with his call and consecration to the service of the Gentiles. His life since has been but an unfolding of that experience and his theology an interpretation of it.

He defines the blessings which came from God as "spiritual blessings." It is not absolutely certain what he means by this. Some have said that he is drawing a contrast between the material blessings of the old covenant and the spiritual blessings, the blessings of mind and heart, which come to men through Christ. It is doubtful whether this is right. Paul would hardly describe the blessings of the old covenant as material. And he would not be just if he did. He is hardly drawing a contrast between the "spiritual" blessing and any other kind of blessing. He is acting rather on the assumption that the Christian believer is living under the power of the Spirit, and that whatever good comes into his life comes from the Spirit. All good work done by and in

the Christian, growth in character, deepening knowledge of God, efficacy in work, it is all the blessing of the Spirit.

He describes the blessings as being in the "heavenly places" (ἐν τοῖς ἐπουρανίοις). He is rather fond of this expression in the letter to the Ephesians. In 1:20, he speaks of God raising Christ from the dead and making Him to sit down with Him in the heavenly places. In 2:6, we are made to share by God in the resurrection of Christ and to sit down with Him in the heavenly places. In 3:10, we are told that God has unveiled His mystery so that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God. And in 6:12, we are told that our warfare is against spiritual powers of wickedness in heavenly places. From these quotations, one or two things follow. (1) Paul is certainly giving a local definition to "heavenly." The way that he defines the term in relation to the resurrection of Jesus proves that. (2) He thinks that, in the heavenly sphere, the same contest will go on as goes on here. But it goes on in demonic proportions. Our fight is not with mere men, but with demonic powers. (3) Through the combination of these two ideas, a third can easily be derived, that of the spiritual blessings as being blessings of an eternal order. The blessings of earth will pass away, but those which we derive from our fellowship with Christ share in His eternal nature and last forever.

Chief among the blessings which we obtain in Christ and the cause of all the rest is the fact that God *chose us out in Him before the foundation of the world.* Here Paul shows how all the goods of the Christian life are the gift of God. It is the grace of God loving us before the foundation of the world that he regards as the spring and source of all the blessings of the saints. It is through no faithfulness of ours, through no loyalty to God, through no particular love for Him. It is all the expres-

sion of the gracious will of God. There are two points in the word ἐξελέξατο that deserve attention. First of all, there is implied a relation between the person chosen and the person who chose and the purpose for which he chose them. God chose the elect for Himself, so that He might shower His blessings on them, delight His heart in them, and work His will by means of them. There was nothing arbitrary about the choosing. It was part and parcel of God's work for the elect and for the world. The elect are God's elect. They are elect just because of the peculiar relation they have with the God who works through them. Then second, there is implied the fact that some are chosen and some left. All are not elect. The chosen are related not only to God but also to those who are chosen. Further, though God has an ethical purpose to achieve by means of the elect, He does not choose them in the first place because of any ethical qualities they may possess. His choice is the sheer expression of His free grace. Last of all, He has a purpose to achieve through the chosen. It is that they may be holy and blameless before Him, that is, pure, not according to the poor standard of earth, but in accordance with the lofty standard of God.

In this section, then, there are two subjects calling for study. The first is the source of the Christian's life in Christ. The second is the doctrine of election.

I.

The creative fact in Paul's religious experience was his knowledge of the living Christ. When Jesus first appeared to him, He appeared as the Living Lord. From that fact there flowed as a logical conclusion that all that Jesus did in His earthly life, and particularly His willing surrender to the Cross, was the expression of His boundless love, and also that in His present Divine power, He was able to enter into fellowship with the believer. Paul

may have learned something from the early disciples. He may have heard of the self-sacrificing nature of our Lord's earthly life. But his own experience of salvation through the crucified and risen Saviour far outweighed all this. It came with the passion of a love which stooped to the very uttermost and counted not the cost, and with the power of a personality which was eternally alive in God, Paul accepted the facts of the death and resurrection, but they were not isolated facts. They were verified in his daily experience. Christ was to him essentially "the crucified and risen Lord." His faith went beyond facts of history, and attached itself to vital personal forces in the spiritual world. He knew that the power of Christ had saved him and that the love of Christ claimed him for service. For him, life was no longer his own, but Christ's.

It is here that we touch the very core of Paul's theology. Other elements in his thought may have been taken over from his old Rabbinic training or have been forced out of him in an exaggerated manner because of his controversies, but this is the expression of his very soul. He may have borrowed his language from Hellenism, but that does not affect the reality of the experience. Everything he had came from Christ. His salvation from sin, his power to break free from the crippling bonds of legalism, his peace and hope, his faith and love, his growth in grace—it was all the gift of Christ. This was not idle speculation or mere conjecture. Paul was not theologising to give a reasonable explanation of what had gone on in his own inner life without anything real to go upon. He knew these things, as did all the other Christians. Christ was alive in their hearts. He was their Lord. He was a living presence to them. He mediated to them all the blessings of God. It was through Christ that they had received a fullness and freedom of life which they knew to be impossible in their old faith. And

Paul knew that this was no accident, but was in accordance with the eternal purpose of God.

He is endeavoring to describe the intimacy of his fellowship with Christ. He may stray off into mysticism on occasion, although too much can be made of that. He never speaks of the absorption of the Christian in Christ, and he shows quite plainly that, no matter how close the relation may be, it is a relation between persons. But he is dealing with ideas that are too big for expression. The Christian life consists in faith in Christ, and by faith Paul means trust, adoration, worship, obedience. He demands a love so great that no disturbing influence shall come between him and the Christ he loves, an obedience so great that no selfish interest shall disturb it, a trust so great that no doubt shall weaken it. And above all, he experiences a spiritual power flowing from God through Christ to the Christians, working in them, becoming their life, and transforming them until they become conformed to the image of the Son. All that is involved in the figure "in Christ."

Two points must be mentioned. The first is that it is a Christ-Consciousness. That is the distinctive thing about Paul and the early Church. There is no talk of God being in the Christian or the Christian being in God. But further than that, Christ was the risen Jesus. The experience of Paul was an experience of Jesus as risen and exalted. When he describes his experience on the road to Damascus, it is always of Jesus that he speaks. And this is important. It is not merely a question of the use of names. Bousset has said, and he has been followed by many more: "The Jesus whom Paul knows is the pre-existent, supra-mundane Christ." But this is manifestly false. We have no warrant whatever for assuming that before he became a Christian, Paul had a definite picture of the Heavenly Man, and that when he became a Christian, he fitted this picture to the historical figure

of Jesus of Nazareth. Moreover, the figure we get in I Enoch and 4 Ezra of the heavenly being to whom judgment is committed is not to be taken as the common Jewish conception. This view was held in only a very limited circle. The more popular view was that the Messiah would be a prince of the house of David. And we have no warrant for asserting that Paul rejected the common view. Further, it is absolutely false to assert that Paul had no interest in the historical Jesus. The historical truth of the death and resurrection of Jesus was a sheer necessity for the Pauline Gospel. But they were efficacious only because they belonged to Jesus. They were the natural outcome of the life. The name Jesus was not a mere theologeumenon: it connoted something very definitely ethical and historical. It was in a Christ who was really Jesus that Paul found his life. He knew who Jesus was. He must have known a good deal about Him, where He lived, what He preached about, His friendships, the impression He made on His contemporaries. And Christ was the risen Jesus. There was the same Gospel, the same revelation of God, the same power to heal and save, the same sanctifying influence. When Paul knew himself to be in Christ, he was really in the Jesus who had been exalted to "the heavenlies."

Another fact to be noticed is that through his experience of Christ, Paul had received a fresh vision of the nature of God. Everything had become new. Before his conversion, God had been to him rather distant and isolated, a being who set up a lofty standard and demanded a rigid obedience to it. But, since Paul had learned to know Christ, he had discovered that the greatest thing about God was the overflowing of His grace, the love which He freely bestowed on men in the Beloved. Henceforth God was not the God of Israel but rather the God and Father of our Lord Jesus Christ. Paul had learned the essential Christlikeness of God. He was kind, gener-

ous, forgiving, overflowing with grace. The theology of Judaism is Theocentric: that of Paul is Christocentric, the theology of a God who is reflected in His fullness in the face of Jesus Christ.

II.

Paul speaks of Christians being chosen in Christ before the creation of the world. To understand his doctrine of election we must take several facts into account.

(1) To him, God is Sovereign. Everything that happens does so in accordance with His gracious will. He knows the end from the beginning. Nothing can possibly happen without His knowledge. And if it happens with His knowledge, it must happen really in accordance with His will. To grant fore-knowledge to God and to deny pre-determination is a shift which may satisfy the theologian, but which will never satisfy the plain man. And it would not satisfy Paul. He is prepared to accept the doctrine of the sovereignty of God with all its consequences. The whole of the history of the race is a drama in which nobody but God in Christ acts. It is all in the plan of God that men should sin, because it is only as they sin and become conscious of their sin that they can learn their need of forgiveness. It is God's will that men should be saved. The law was given by God in order that men should by it be goaded into sin in order that His grace should be poured out upon them. The life of the saint has the power of God behind it. Salvation is the work of God. We are justified by faith, but faith is not of ourselves: it is the gift of God. It is God and not ourselves who determines whether we shall or shall not have faith. The Sovereignty of God is absolute in Paul's theology. But sovereignty does not mean caprice. God is not bound by anything in man, but He is bound by His own character. He cannot deny Himself in His acting. And to Paul, the character of God is revealed in

Christ. There is nothing irrational about God's dealings. Even His rejection of men has the stamp of grace on it.

(2) Paul's doctrine had been prepared for in the history of Israel. It is the distinctive consciousness of Old Testament religion that Israel is the chosen nation, the people whom God loves. There is no need to say any more about that. The fact is obvious. But through the work of the prophets, three other thoughts were hammered out. The first is that Israel is elected to a task of responsibility. She has a duty to the world. God will judge her according to her light. And the fact that she is the elect does not exempt her from punishment. The second discovery of the prophets is that there is a chosen race within the chosen race. It is not all Israel that will be saved. History proved too strong for that belief. But within the nation there was a chosen remnant, through whom the nation as a whole would be purified and the will of God made known to men. The elect prove their election by their capacity to serve and suffer. Third, the election of Israel was due to the free grace of God. It was not because of any merit on the part of Israel. And so God could choose outside of Israel. He could elect Egypt to do His work and Cyrus to be His chosen.

And Paul can take all that and so use it as to be a powerful apologetic against Israel and a powerful defense of Christianity to the pagan world. He believes that Israel was the chosen race, but what he has to prove is that God can have His elect servants among the Gentiles. And to back up his point, he uses the following arguments: (1) The election of Israel was the expression of the grace of God. And Israel ought to take it as a matter of responsibility and not of pride. God is sovereign even in election. No nation has a right to be chosen. (2) God's elect always have a purpose to serve. They are the agents of God's will. There is no such thing as an

election *in vacuo*. Israel was chosen to serve. If she refused to serve, she lost her position as the elect. The elect Christians had a purpose. They were to spread the news of salvation to others and to be holy and free from blemish themselves. (3) God must be held free to elect whom He will. The fact that Israel was the chosen people could not prevent Him electing men among the nations. The election of God was individual as well as national. In the thick of controversy, there is no doubt that Paul went further than he would have done in his quieter moments. He even went so far as to say that Israel had been rejected and the Gentiles chosen in her stead. He is always careful to have reasons for his doctrines. He does not take shelter in the mysteries of God. And he says that the rejection of Israel is Israel's own fault: she has refused to take what God held out to her. But he refuses to stay there. He is too proud of his inheritance for that. He still believes that God has a purpose for Israel, and his work among the Gentiles is serving that purpose. Israel is to become jealous of the Gentiles and through her jealousy, to win back her election. But in the last resort, if he were still pressed, Paul would say that God could do as He wished. He could make some vessels for honour and some for dishonour. What right had the pot to criticise the actions of the potter? (4) The promise of God to Israel was fulfilled in the Christian Church. It is they who are the truly elect.

It may seem that these arguments lead to the conclusion that some are rejected from the grace of God. Indeed, the whole talk of election is meaningless unless that is meant. Without rejection election means nothing more than a figure of speech to show that the Lord knows His own, and it is not a good figure. Paul is not afraid of the conclusion. Some are rejected. It is God's glory, not human happiness, that is the end of God's work. And if we cannot see how God's glory can be served by

the rejection of some from His grace, Paul would say, "That is all the worse for you."

(3) Paul was more than a logician. He was a bundle of contradictions which he never resolved into a unity. His doctrine of election was hammered out in controversy, and it has been given in some interpretations of Christianity a central place which is false to the place it held in Paul's own thought. He was not trying to give a metaphysical interpretation of the universe. He was rather trying to humble the pride of Israel. He was not trying to show the relationship between the sovereignty of God and the freedom of man. His purpose was too practical to allow him to waste time with such subtleties. He was neither a Calvinist nor an Augustinian. His apologetic purpose must never be forgotten.

For he was a universalist as well as a predestinarian. The Gospel of Jesus was a Gospel for all. While we were sinners, Christ died for the ungodly. Christ gave Himself as a ransom for all. Whatever, in certain moods, might have been the particularist prejudice of Paul, that prejudice never became more than theoretical, and it did not prevent him regarding the Gospel as meant for all the erring sons of men. Paul is always confident that his hearers can be saved. He never suggests that any of them are excluded from election. He knows that many of them live unworthy lives, but he knows also that God's grace is open for them, if only they will accept it. There may be some who will be eternally lost, but they will be lost through their own fault, through their own rejection of Christ, and not through the infallible working out of the eternal *fiat* of God. And the harshness of Paul's doctrine of rejection is taken away somewhat when it is remembered that the lost go to death and not to torment.

(4) There are abiding elements in Paul's doctrine of election which cannot possibly be denied by Christian thinkers. The first is that God is in personal touch with

the individual. Man is not lost in the crowd. God knows His own. And the Christian can have the assurance in his heart that God does know him. Second, through the knowledge of election, great confidence and courage can belong to the Christian. The world can do what it likes, and sceptics can argue as they like, but for the one who knows of his election in Christ, the city of God remaineth. Third, election has an ethical purpose. Those who are called must live worthily of their calling. They must be holy and blameless before God. Further, they are elected for service. They must hand on what they have received. Fourth, God is sovereign. He rules over the world. It is His purpose that is being worked out here. His work may be retarded, but it can never be turned back.

Book Reviews

I. COMPARATIVE RELIGIONS AND MISSIONS.

A Waking World: Christianity Among the Non-White Races. By Stanley High. New York and Cincinnati. 1928. The Abingdon Press. 233 pp. $1.00; paper 60c.

Stanley High has been converted. That was evident to those of us who heard him before he had half finished that first address in New York after his return from his world study tour in September, 1927. Here at the end of this book is his own profession. "I went out to the field a victim of the prevalent American uncertainty." "It was definitely arranged that I should write a series of articles, upon my return, which would indicate something of the fundamental unity of all faiths and indorse the idea of their eventual synthesis." "But the articles were never written, 'heathenism' went back into my vocabulary and the missionary hymns, for the most part are no longer offensive." "I was sent out to write what I observed. As a piece of reporting it was a large assignment. I went at it in the best newspaper fashion that I was able to apply—to see, to hear, and to ask. It was not made a condition of my going that I should change my mind, but it proved to be the inescapable consequence of the things that I saw and heard."

To many of us the conversion is at once welcome and an index of a change of heart in many who will do well to experience it. One is reminded of the correspondent sent by *The Ladies Home Journal* to find out whether missions are a failure. Mr. Seldon in his book frankly says he went expecting to prove the affirmative and returned with an emphatic negative.

Mr. High went under other auspices and with entirely different background and connection He was already a writer of Mission Study Books, a missionary secretary and a spokesman of the Youth Movement. He was not only very much enamored, as

he tells us now frankly, of the excellencies of the ethnic religions, but also a strong advocate of the "social gospel." It is highly significant that he is now firmly convinced that men must be born again and that there is no other name under heaven given among men that can save but the name of Jesus.

Yet let no one mistake. Secretary High recognizes the truth and beauty and worth in non-Christian religions as truly as formerly, and now he sees their errors, weaknesses and vital failures as well: judges them as wholes and in the interest of humanity. He believes as truly as ever—and even more intensely now that he has seen the "heathen" social conditions in the need for the social application and expression of Christianity, only now he knows that it must be Christianity and not just social reorganization. The new order is as desirable as ever but can be gained only as an expression of life, and that life is in Christ Jesus..

And Mr. High is as intensely opposed to racial pride and priggishness, presumption and exploitation as formerly, only now he knows that only as men realize oneness in the new humanity of Christian redemption can we hope to get beyond narrow nationalisms, haughty race assumptives and into any truly humane attitude toward all humanity.

It is fine to follow with our author around the world and hear him interpret what he sees in Africa and the Asiatic countries as he looks upon conditions in the new light that has come to him. His book will do great good.

A by-product impression also is that a Youth soon gets to be a Man if he has vitality and gumption enough to grow as the years go on. That is one reflection that has often comforted one in the height of "the demand of Youth." While I would not underwrite all in this book—any more than his fellow secretaries of the Methodist Episcopal Board will—I can commend it enthusiastically as I welcome it heartily. I would like to see it widely read and widely studied in classes.

It is a great pity the proof-reader was not more alert. He seems wholly to have overlooked the last fifty pages.

W. O. Carver.

Liberia—Old and New: A Study of Its Social and Economic Background With Possibilities of Development. By James L. Sibley, American Advisory Committee on Education in Liberia, and D. Westermann, Professor, University of Berlin. Garden City, New York. 1928. Doubleday, Doran & Company. XVIII -|- 317 pp.

Here is a work that is different. It is possible here to know Liberia as many will wish to know it. How Liberia came to be, its history as a unique social-political experiment, its present position and prospects, its relation to the commercial interests of Americe and Europe—all this is of great concern, and it can here be studied in a handbook at once convenient scientific.

Numerous pictures aid imagination in realizing the story.

W. O. Carver.

Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928.

Volume I—The Christian Life and Message in Relation to Non-Christian System of Thought and Life. XII -|- 424 pp.

Volume II—Relgious Education. VII -|- 225 pp.

Volume III—The Relation Between the Older and the Younger Churches. VIII -|- 305 pp.

Volume IV—The Christian Mission in the Light of Race Conflict. VII -|- 208 pp.

Volume V—The Christian Mission in Relation to Industrial Problems. XI -|- 167 pp.

Volume VI—The Christian Mission in Relation to Rural Problems. IX -|- 272 pp.

Volume VII—International Missionary Cooperation. VI -|- 126 pp.

Volume VIII—Addresses on General Subjects. VIII -|- 180 pp.

New York. 1928. International Missionary Council. Set $7.00.

Roads to the City of God: A World Outlook From Jerusalem. By Basil Mathews, Author of "The Clash of Color" and "The Book of Missionary Heroes." With a Foreword by Dr. John R. Mott. Garden City, New York. 1928. Doubleday, Doran and Company. IX -|- 117 pp. $1.00.

In the long line of Ecumenical Councils in Christian history I would place in prominence the Missonary Councils held in the last sixty years, beginning under the leadership of Alexander Duff. That of 1900 marked the height of passion in modern

times for world evangelization, as also it began the more serious efforts at scientific study of the task as a whole. Edinburgh in 1910 subordinated somewhat the expansive passion to the idea of thoroughness, and recognized as had not been done before the importance of cultures and religions on the basis of the comparative study of religions and civilizations. By that time the various cultures had come to large recognition and have since gone far on toward maturity of principles for their study and to general recognition of their values.

By this time, too, there had arisen an undefined but very real missionary statesmanship, which was made up of certain men and women who were undertaking to define principles and influence practice in the whole enterprise of "making the world Christian." This leadership sought to make itself continuously effective by means of a Continuation Committee which would function until another general conference could be held, which it was generally understood would be in 1920.

The World War upset that and vacated the functions of the Committee. In 1919 the principal leaders took up their work under the form of an International Council, the gigantic and mistaken Inter-Church World Movement coming on at the same time to sober Christian enthusiasm by its failure.

The Council held a series of meetings in this country, Great Britain and Europe. After most careful preparation the Jerusalem Meeting of the Council was held and took on the form of an Ecumenical Council inferior in importance to none since Nicaea. There came together leaders in the enterprise of a world-wide Christianity from all lands, representing nearly all the larger missionary organizations and the various "older" and "newer" "Churches" of the world.

"Missions" has been gradually taking on new definition for a quarter of a century. The change was distinctly recognized in planning for this meeting and the field for consideration was no longer primarily marked by geographical boundaries. Rather ethical and religious conditions, ideals and needs in all lands—"Christian" and non-Christian—were before the members.

One cannot understand the Jerusalem meeting without taking large account of the movements for unity and union that are so prominent a fact in modern Christian history. Edinburgh, 1910, showed very distinct recognition of this tendency and promoted it. Since then this idea of unity, comity, cooperation, has played a growing part in the counsels of leaders and promoters of all the larger Christian movements. In Jerusalem it was one of the outstanding features, all the more powerful because approached indirectly.

The largest volume in the set of reports, and the one generally recognized by the promoters and participants as dealing with the heart of the whole meeting and of its influence, is that on *"The Christian Message."* More energy of heart, mind, soul and strength was expended on this than on any, if not all, other questions. In the end the statement gained unanimous approval. It will turn out that Jerusalem made more progress toward unity and agreement that Lausaune, 1927, where this was the direct aim.

Mr. Matthews had a large part in the Mechanics of the meeting, yet his interest was far from mechanical. With passionate earnestness, with deep conviction and with an imperial imagination he threw himself into the preparation and the work, and is an ideal interpreter of the meeting for all who are in initial sympathy with its aims and ideals.

For each subject the best thought of the most competent students and experts was enlisted; painstaking, prayerful and serious consideration was given in council and committee. Here, then, are the materials for getting the best present understanding of the various Christian interests suggested by the titles.

No student of missions can afford to delay long a thorough study of these volumes. Religious educators and social workers will find themselves ready and compelled to take account of the discussions in these reports.

It is quite impossible to predict the influence the Jerusalem meeting will have on the future of Christianity. Councils and

their deliverances no longer have the authority which in former centuries made them so determinative. Now they make stages of thought and life and aid in understanding and in growth. Freedom grows and independence flourishes more and more. Serious men seek help in conference, common prayer, exchange of ideas and experiences.

One can study in these volumes the trend, policies, tasks, problems, resources and needs of a Christianity which as never before faces the possibility of becoming actually universal. Whether its universality is to be organic or merely pervasive this study will help to reveal and in some real measure help to determine.

W. O. Carver.

The Interpretation of Religion: An Introductory Study of Theological Principles. By John Baillie, M.A., D.Litt., Professor of Systematic Theology in Emmanuel College, Toronto; sometime Professor of Christian Theology in Auburn Theological Seminary; Author of "The Roots of Religion in the Human Soul." New York. 1928. Charles Scribner's Sons. XV + 477 pp. $4.00.

Possibly some of my readers may recall the enthusaism with which I greeted Dr. Baillie's *"The Roots of Religion in the Human Soul."* It was clear in that volume that we had found in its author a first class thinker and interpreter. It is, therefore, an event to have him give us a new Philosophy of Religion; for the present volume is just that. It is independent, fearless and marked by reverent insight and close reasoning throughout. It is historical as well as speculative. It takes account of the modern studies in Religion, all branches of which it claims represent "alternative views which have been taken by different groups of students as to the *one* line of study by which light may be thrown upon the problems presented to the scientific mind by the religious phenomenon," not "so many parallel lines of study which can be separately defined and independently pursued." While something can be said for the other side, Dr. Baillie's method of handling, psychology, history, philosophy, etc., is truer to the facts, seeing that it is the same set

of facts with which we deal in each branch of the study. We get better results by using all aspects together.

This cannot be a review, but only a welcoming announcement of a book of first importance in its field. In its final chapter one felt as if in the holy place of a true temple.

W. O. Carver.

Blazing New Trails. By Archer Wallace, Author of "Overcoming Handicaps," etc. With an Introduction by Rev. George A. Little, B.A., Associate Editor, Sunday School Publications of the United Church of Canada. Garden City, New York. 1928. 149 pp. $1.00.

Here are fifteen stories of as many pioneer missionaries to all parts of the world. They are intended for boys and are well told by an experienced hand. The work is cordially commended even if one must regret lack of accuracy in some details.

W. O. Carver.

Religions, Past and Present. By Bertram C. A. Windle, M.A., M.D., Sc.D., Ph.D., LL.D., F.R.S., of St. Michael's College in the University of Toronto. New York and London. 1927. The Century Co. 308 pp. $3.00.

"Founded on a public course of lectures," these twenty chapters make only the modest title-page claim to being "An elementary account of Comparative Religion." They are further described by the publishers as giving "a popular, historic account of the beliefs, superstitions and racial morals of mankind throughout the world, the laws that have governed his social welfare and the outcome of that struggle to see God and to worship according to the instincts that guided him." The work must be judged according to its aim and claim; and on that basis must be given high rating. It is by no means complete. It gives an adequate, even brief account of no religion. It does give a fairly good account of the materials and processes that have entered into the making of religions. It is admirably written for popu-

lar reading. Its principles are sound, its information is usually accurate and its use of materials nearly always quite fair. While it is largely dependent upon authorities, they are the best and it is independent and original in appraisement and arrangement. It is a worthly popular work.

W. O. Carver.

Some Fruits of the Gospel: Experiences of a Medical Missionary. George W. Leavell, M.D., Superintendent of the Stout Memorial Hospital, Wuchow, South China. Nashville, Tenn., 1928. The Sunday School Board of the Southern Baptist Convention. 120 pp. $1.00.

Those thousands who have heard Dr. Leavell speak and have felt the charm of his power in telling a story, the inspiration of his enthusiasm and the pull of his appeal for China's sick in body and soul will be glad to find his stories and descriptions now set down in print. In their present form they were first used as the Holland Lectures in the Southwestern Baptist Theological Seminary.

Few men are able so accurately to reproduce for print what they speak in public when the style is that of a gifted narrator of graphic stories. W. O. Carver.

II. HISTORY AND BIOGRAPHY.

John Bunyan, the Man. By Austen K. de Blois. The Judson Press. Philadelphia. 1928. 311 pages. Price $1.50.

Biography may be fairly good and very poor, but rarely does it deserve to be cataloged excellent. But here is a volume that excels—whether one considers it from the standponit of style, subject matter, fairness, sympathy or breadth. One believes that only a Baptist can write a true biography of Jno. Bunyan. Nobody but a Baptsit can quite understand the distinction be-

tween liberty and tolerance—who wants to be *tolerated!* Besides, Dr. de Blois is Canadian-born and can bring to his task the "English Slant" with a keenness and fairness that are, perhaps, impossible to a Southern Baptist. But best of all, he is a real Baptist and a long and careful student of Christian history, and in this volume all the charm and reach of a cultured, Christian scholar are made to shine on every page.

The first chapter is worth many times the price of the book. In this brief chapter there is given the best summary of the "times" that one knows. Then with this background the author takes us step by step through this marvelous life and makes it live again, to upset our smug complacency, and to revaluate our enjoyment of perfect religious liberty, now so commonplace, but so dearly bought. This is not simply a book for Baptists. One could wish that every young Christian in England and America could read it. This book is needed today in the attenuated and convential lives of our church members. The author has done a hard task excellently. A master mind and mastered heart have collaborated in producing a really great book about one of the world's great men. F. M. Powell.

The Life and Writings of John Bunyan. By Harold E. B. Speight. Harper Bros. New York. 1928. 224 pages. Price $2.00.

This has been chosen for the month of November by "The Religious Book Club" and has received high commendation from widely various sources. This appears as a contribution to the tercentenary celebrations being given this year in honor of John Bunyan. Dr. Speight is an expert in the field of biography, and this book exemplifies in a fine way the technique of the author. It is difficult, however, to write a good biography of *Jno. Bunyan.* One feels that Dr. Peabody, who wrote the Introduction, misses both the spirit and genius of Bunyan. The author, in his desire to give us the wide variety of views which are held in regard to Bunyan, often fails to give us clearly his

own views. Very few historians or churchmen have proper sympathy to treat fairly such a character as Bunyan. The common places of our complete religious liberty in the United States, they forget, were won, after years of patronage and persecution by Puritan and Establishment alike, by farseeing souls like Bunyan who recognized that *toleration* is not freedom, and that in Christ no individual, State or Church has the right to coerce in matters of conscience. If this book succeeds in giving its readers a picture of the persecuting England of Bunyan's times, and of one of the greatest preachers, writers and prophets of freedom that England has ever produced, it will do a great service for that large class of readers who neither know nor care that less than three hundred years ago it was a *crime* to fail to conform to the establishment either in England or the United States. This is an excellent book and a worthy contribution to a great life and a great course.

F. M. Powell.

Catholicism and the American Mind. By Winfred Earnest Garrison. Willett, Clark & Colby. Chicago. 1928. 267 pages. Price $2.50.

This is a "book in a thousand." One that every American should read, whether that American be Catholic, Christian, Jew or nothing. Prof. Garrison has tarried long with the history of the great organization about which he writes. His is a sympathetic, judicial interpretation of one of the most colossal organizations that the world has seen. This huge machine has managed to keep itself fairly well misunderstood in America. Anyone who has grown up in the free and easy air of the United States can scarcely be made to believe the real truth about the Roman Catholic Church. The adroitly covered accounts of the Romanists are more readily accepted than the fiery, partizan attacks made against them. This book does not excel in the *facts* it presents, but in the spirit of the presentation. The author will get a wider reading among "average citizens" because of the many facts he has left out. If he has "sinned" it has always been in

the Roman Catholic's favor. In seeking to be fair he has often staid his brush in the painting of official Rome. But with a keen insight into the past, and with unquestioned evidence, he pictures the Roman Church as it is today. Even with every attempt to give it the benefit of the doubt—it is seen to be the same institution which produced, and was produced by, the Middle Ages. One could wish that this superb book by this genuine Christian scholar might have a circulation at least in some proportion to its interest and worth. F. M. POWELL.

Young Luther. By Robert H. Fife. MacMillan Co. 1928. 232 pages. Price $2.00.

Dr. Fife has long been a student of the German people and the German language both in this Country and in Europe. He is thus exceptionally fitted by birth and training to write such a book. The contents were originally lectures. Somewhat revised we have in the book "an uncommonly well-written account of the hard uphill struggle Luther went through to break the grip of the current philosophy of his day upon his thought and create new forms of his own for his mind to use. This is the most acute problem we all have to face today in our own age of transition." F. M. POWELL.

Mexico, Past and Present. By George B. Winton. Cokesbury Press. Nashville, Tennessee. 1928. 296 pp. $2.00.

An up-to-date book on Mexico with limits adopting it to ordinary reading is to be welcomed. The author of this volume served ten years as a missionary in Mexico thirty years ago, has been engaged in official work in the Southern Methodist Church since then and has recently visited Mexico. All this long period of some forty years he has been an interested and intelligent student of the people and progress of that land.

After a general survey of "The Country and the People," Dr. Winton traces in the historical order the stages of Mexico's development to the middle of 1928, more than half the volume dealing with the period since Diaz. He calls it "a running story of the nation's life." There is no concealment of sympathy for Obregon and Calles in the most recent history; and the Roman Church is blamed frankly for much of Mexico's backwardness and troubles, yet without bitterness. American business men and corporations who here sought to embroil our country with our neighbor for greedy gain is severely arraigned.

If it is somewhat partisan in attitude the author has obviously succeeded in being reasonably accurate, and "accepts full responsibility" that "the interpretation is necessarily personal."

W. O. Carver.

George White McDaniel. By his wife Douglas Scarborough McDaniel. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 255 pages. $2.00. 1928.

This will be a welcome volume to all Southern Baptists, and to many others the world around. To know Dr. McDaniel was to love him. His magnetic personality, simple faith, and open and straightforward manner drew people of all classes to him. Since his death many of us have longed for a record of his life and work. Now we have it from the one who is preeminently qualified to write of him.

Mrs. McDaniel has done a very difficult thing, and she has done it extremely well. With the sympathy of a devoted wife and the discrimination of a good critic she has woven the facts and experiences of her husband's life into a book that reads like romance. Indeed, that is what it is. The reviewer sat down to glance through it, and then stayed with it page after page, frequently getting a hearty laugh over an amusing incident so deftly related, sometimes wiping away a tear. That was characteristic of Dr. McDaniel in telling a story. It is fitting that his life-story should be told in the same vivid, fascinating style.

H. W. Tribble.

The Constitution of the U. S. By Gasper G. Bacon. The Harvard University Press. 1928. 201 pages. Price $2.00.

This is a capital book, one that needs to be studied by every intelligent voter in America at this time. Senator Bacon is capable in every way of writing such a book and he adds to it all a charm of expression that gives his treatment a new value and interest. The Foreword by the President of Boston University explains that contents of the book were first given as lectures on a foundation, established for the purpose of stimulating "a study of the Constitution of the United States, its antecedents, history and doctrine, together with the results and implications thereof."

By request, Senator Bacon treats the whole subject, as it was the first lecture, and for that reason the book is valuable for popular study as well as for the technical student. There are six chapters, beginning with the "Constitutional Convention of 1787," the second chapter deals with the Four Corner-Stones of the Constitution." This is followed by, and in order; "Our Dual Form of Government," "What the Constitution Means to the Citizen," "The Balance-Wheel of the Constitution," and the last chapter, "The Dangers to Representative Government." Each chapter is a gem, discussed by one who knows, and in such a manner that the Constitution lives and breathes in a new way.

F. M. Powell.

Olavus Petri, and the Ecclesiastical Transformation in Sweeden. By Conrad Bergendoff, M.A. The MacMillan Co. Chicago. 264 pages. Price $2.50.

"In the sixteenth century a remote country of northern Europe was transformed from an insignificant dependency to a great European power, with decisive influence on the course of Western civilization. But little or nothing has hitherto been published in the English language on that transformation. This treatise embodies results of his investigations into this epochal age pursued by the author in Swedish and German libraries. It

attempts to trace the origins of the Reformation in Sweden, to discover the inter-relations between the German and Swedish, and to separate the abiding from the passing factors in the Swedish ecclesiastical movement. In the period of Olavus Petri and Gustavus Vasa not only were the foundations of the power of Gustavus Adolphus laid but also of the modern Swedish State and Church. A right understanding of that period is a necessary preliminary to any sound estimate of the nature of the contribution of the Church of Sweden to the Ecumenical Movement today. The author's sole concern is to draw a true picture of the political and economic events of the reign of Gustavus I and the religious and cultural labors of Olavus Petri and Laurentius Andreae, the trio that made medieval Sweden a modern Protestant nation." F. M. Powell.

Our Fathers Faith And Ours. By David S. Schoff. Putnam's Sons. New York. 1928. 680 pp. Price 5.00. A thorough study from the source of an important problem.

"The writer of this study in theological contrast is an authority on church history. He has attempted, here, to analyze from their very inception the two divisions of Western Christendom, Protestantism and Catholicism.

He follows the divisions of these two great sects through to the present time; studies and explains the underlying reasons for their differences; points out where each may be mistaken, and brings these fundamental differences down to the discussions of today and Pius XI's recent encyclical.

This volume is scholarly and exhaustive, and it will appeal to all who have given any intelligent consideration to the reasons for and meaning of the largest, most perplexing and distressing division of thought in the Christian church.

The author's knowledge of church history, combined with his own incisive conclusions, give to these pages a permanent value." In these pages we have the calm conclusions of the *Historian,* who is also a sympathetic Churchman. This is a book for the scholar, as well as the general reader.

One believes that there is more interesting and reliable material in this book than can be found in any other half dozen volumes on the same subject. F. M. Powell.

Deeds Done For Christ. By Sir James Marchant. Harper & Bros. New York. 1928. 335 pp. Price $2.50.

"Sir James Marchant has here written of the lives of great Christian martyrs, missionaries, and others who have by their lives displayed daring idealism and spiritual fortitude.

" 'The noble army of martyrs' who gave their lives rather than sacrifice their faith include St. Polycarp, Origen, and St. Cyprian. Other great heroes, both in home-land and in fields afar, whose life stories are told here, are Robert Raikes, William Carey, Hudson Taylor, David Livingstone, John G. Paton, Ann Judson, Mary Slessor, and Wilfred Grenfell.

"Here is a book for the general reader, for the minister in search of sermon illustrations, and for young people's groups or missionary societies who wish an inspiring and authoritative study book." F. M. Powell.

III. BIBLICAL LITERATURE.

The Parables of Jesus in Their Relation to His Ministry. By Willard H. Robinson, B.D., Ph.D., Hope College, Holland, Mich. 1928. The University of Chicago Press. Chicago, Illinois. Pages 222. Price $2.00.

This is a really helpful book designed to interpret the parables of Jesus, as far as possible, in the actual historical setting and environment. In the interpretation of the parables men differ radically, but Mr. Robinson turns from the allegorical method of Trench and follows rather the line of Bruce and Dods though not afraid to go his own way at times.

A. T. Robertson.

The Study Bible. Editor John Stirling.

St. Mark. By the Bishop of Liverpool, the Right Rev. Albert A. David, D.D., and A. E. J. Rawlinson, D.D., Student and Tutor of Christ Church, Oxford. pp. 141. $1.25 net.

Romans. By the Bishop of Winchester, the Right Rev. F. T. Woods, D.D., and James Moffatt, D.D., D.Litt. pp. 145. $1.25 net.

Hebrews. By W. R. Inge, C.V.O., D.D., Dean of St. Paul's, and H. L. Goudge, M.A., D.D., Regins Professor of Divinity, Oxford. pp. 143. $1.25 net. Doubleday, Doran and Company. 1928. New York.

These small volumes are units in "The Study Bible" series. Each volume is a kind of commentary. Each follows a uniform plan. Each volume has two contributors, one who gives the practical and inspirational value, another who writes a critical study of the book. The notes and comments in the practical and inspiration part are drawn from the writings of scholars of all periods of Christian history. Not every verse is treated, only what is considered outstanding and important. This series is for the English student, although it is profitable to one who knows the original language. As a symposium of the thoughts of great scholars and thinkers on great passages of the Scriptures it is very good. The authors of the separate volumes are well known scholars and writers. W. Hersey Davis.

Paul and the Intellectuals: The Epistle to the Colossians. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. S. S. Board of the Southern Baptist Convention. Nashville. 1928. 211 pp. $2.00 net.

The substance of this volume was given as The Stone Lectures for 1926 at Princeton Theological Seminary. In this book the author does for Colossians what he did for Philippians in his "Paul's Joy in Christ." This is the author's latest book. And into it is poured the results of years of tremendous accomplishments. Herein the great grammarian, New Testament scholar and exegete gives himself to the exposition of Paul's thought in this most difficult Epistle. It has all the merits of a

critical commentary based on the original language without tediousness of unimportant details and variations, combined with a clear and close exposition of the wealth and depth of Paul's mind. As the author pursues the thought and purpose of Paul, he, with his profound knowledge of all that pertains to Paul, makes each page shine with the light of deep understanding. Not only section by section, does he deal with the Epistle, but verse by verse and word by word. Here one beholds the master as he puts the brush each time to the canvas in the perfecting of the whole picture. No truer, no nobler interpretation has been given of the great passage on the pre-eminence of Christ.

There are a few good commentaries on Colossians; but none surpasses this book in its grasp of Paul's arguments and reasoning. It is the fruit of ripe scholarship. The author is a genius at analysis: what another gropes for, he seizes and puts into words. For the understanding of Colossians there is no better companion to the Epistle itself than this book. The student should use it in the study of the text; the preacher should study it if he wishes to present the meaning of Colossians to his congregation—and it has meaning for men today.

W. Hersey Davis.

A New Commentary on Holy Scripture, Including the Apocrypha. Edited by Bishop Gore, H. L. Goudge and A. Guillaume. Macmillan Co. 1928. 1,600 pages. Price $5.00.

This is an exceedingly interesting and valuable volume. From many angles it is different. The rich, ripe scholarship of its Chief Editor—Bishop Gore—has done much to make it interesting and unique. He has sought "to reconcile the old faith with the new knowledge." There is unity because of the general theological agreement of the Editors. While the Bible is handled quite freely, there is manifest sympathy throughout. There is generous space given to the exegesis of many of the books. This commentary also includes the Apocryphas, with the same critical and sympathetic treatment.

This large book is printed upon a thin, good quality paper and is thus quite usable and exhaustive without being bulky. Many of the criticisms and explanations one will not accept, but one does not need to agree with the "findings" of a book to be helped by it. The "New Knowledge" is used quite freely—often too freely—to criticise books and passages in the Bible There seems to be no disposition to apply the canons of criticism to the so-called New Knowledge. The Editors are men and scholars of proven Christian worth, and while they speak in the language of their Church—which is essentially medieval—yet their thoughts and discussions are modern, often evangelical and generally keen and stimulating. One believes that such a commentary will supply a long felt need to the earnest student of God's Word who wishes by comparisons to view all sides of critical Bible study. F. M. Powell.

The Story of Jesus, As Told by His Four Friends, Matthew, Mark, Luke, and John. Compared and combined into one narration by Helen Barrett Montgomery. The Judson Press, Philadelphia. 1927. pp. 284. $1.25.

In the Foreword the author writes: "The Story of the Life of Jesus has been compiled from the Four Gospels with the purpose of presenting in one connected narrative the various accounts given by the evangelists. Where two or more accounts have been combined into one narrative, the attempt has been made to incorporate the details added to the picture by the different evangelists. In the main a chronological order has been followed; but in several cases the scattered teachings of Jesus have been grouped under topical headings."

This book is not a harmony of the Gospels in modern sense of the term. It is an attempt to combine into one story the records of the Four Gospels. The first known work of this kind is Tatian's Diatessaron (about 160 A. D.) in the Syriac language. Since then there have been many efforts to combine in one book the several accounts of the life of Jesus.

Under the heading, "Prayer" are assembled out of their chronological and contextual order Jesus' teachings on prayer. There are other groupings in a like way.

The text is that of the Centenary Translation (made by the author), which seems to the reviewer to be faulty in many places, yet on the whole it is very good.

This book is for young people and not scholars of the New Testament. Young people ought to find it helpful.

W. Hersey Davis.

Greek Thought in the New Testament. By George Holley Gilbert. The Macmillan Company. New York. 1928. 216 pp. $1.75.

The first two chapters of this book, viz., "The Hellenization of the Jews before the Time of Christ," and "The Greek Environment of the Apostolic Church," are very good. The other chapters are a mixture of conclusions from objective fact and subjective speculation treated as objective fact. In the Preface the Author says: "The aim of this book is to disentangle the Gospel of Jesus from some of the interpretations and large speculations of those hellenizing or Greek-thinking adherents whose writings found a place in the standard collection of the Christian community." In the chapter entitled, "Greek Thought in the Synoptic Gospels and Acts," the Author says "That the Synoptic Gospels contain material which is not altogether in harmony with the revelation in Jesus," and "Greek views came to be blended in the Synoptic Gospels with the teaching of Jesus." His concluson about the supernatural birth of Jesus is: "We say that the *germ* of the synoptic story of a supernatural birth is Greek. It is plain that the *literary form* is Jewish." As to the rending of the veil of the temple at the time of the crucifixion it is said, "it is not possible to take in an historical sense the statement that the veil of the temple was rent in twain when Jesus expired." As to the ascension of Jesus the author says, "and the question before us is whether the narrative is a Greek creation. We say 'creation,' for our sources do

not know of an *historical* event that marks the departure of Jesus from the earth other than the Crucifixion. A definite spectacular incident terminating the post-resurrection of Jesus is not historically certified." And so to the end of the book wherever there is anything miraculous that does not suit the author's idea of the fitness of things. And the alleging of derivation from Greek-thought solves all the difficulties.

W. Hersey Davis.

Time-and-Place Harmony of the Gospels. By G. C. Savage, M.D., LL.D., F.A.C.S. S. S. Board of the Southern Baptist Convention, Nashville. 1927. 281 pp. $3.50 net.

It is indeed refreshing to find a layman who manifests such an interest in the Gospels and the life of Christ therein as is indicated by the composition of this volume. Its compilation surely required a great amount of work and devotion.

The author holds "that a correct understanding of the ancient Hebrew Calendar is essential to understand the events recorded in the four Gospels," and that "the reproduction of the Ancient Hebrew Calendar and its translation into the Julian Calendar" make possible such a harmony as gives understanding of the events of the Gospels. The author claims to have accomplished this.

The author's chronology, equation of the Calendars, etc., are, to say the least, not convincing—some might say erroneous at numerous points. One is not certain that the exact dating of times and seasons and the location of events are of great importance to the understanding of God's purposes. Moreover, one suspects that an over-emphasis on the importance of chronological sequence of events of the Gospels has hindered rather than helped one to see the purposes of the Gospel writers. Christianity is a life and its manifestations are aspects and stages of life.

Anyhow, the book is interesting and provokes thought.

W. Hersey Davis.

The Gospel of the Living Jesus. By Rev. T. H. Davies, M. A. 1928. The Macmillan Co. New York. Pages 237. Price $2.25.

This Welsh preacher has gifts and a sincere desire to present Jesus Christ to modern men free from the limitations of "traditionalism" and of "liberalism." He presents "experimentalism as the solution for those who want more than "liberalism" offers and yet who are unable to accept the New Testament picture of Jesus Christ as both Son of God and Son of Man. It is a vague and pathetic evolution of one who catches at shadows and makes them substance to him.

A. T. Robertson.

The Literary Background of the New Testament. By George L. Hurst. The Macmillan Company. New York. 1928. Pages 163. Price $1.50.

The author has given in brief compass a picture of the noncanonical literature accessible to the writers of the New Testament. It is open to question in some instances whether he is right in seeing quotations of some of them in the New Testament. But it is clear that the New Testament writers knew other Jewish writing besides the Old Testament. The present volume is handy for those who desire the available data.

A. T. Robertson.

Synopse der drei Ersten Evangelien. Anhang: Die Johannes parallelen. Von Lic. Albert Huck, Pfarsees in Wingen bei Lembach. Silbeute Auflage. 1928. Verlag Von J. C. B. Mohr (Paul Siebeck), Tubingen, Germany. Pages 247. Price M. 7. 40, geb. M. 9. 20.

This is a superb edition of a most valuable tool for real students of the Gospels. The type and paper are excellent. The footmarks carry the chief variations in important manuscripts brought up to date. There are also frequent quotations from

the Apocryphal Gospels which are handy. There is an interesting introductory discussion of the documents and of synoptic criticism. The Addition of John's Gospel with references to the Synoptic Gospels makes it still more useful. There is no better harmony of the Synoptic Gospels than this volume. For the study of the life and teaching of Jesus I prefer all the Gospels arranged together, but there are critical advantages in this method of Huck for those who wish to use it.

A. T. Robertson.

The Text of Revelation. A Revised Theory. By John Oman. The Macmillan Co., New York.

Principal Oman, of Westminster College, Cambridge, four years ago published a book, *The Book of Revelation,* in which he advanced a theory of the text in twenty-seven sections of the same length as seen in Gabhardt's Greek Text. It was an interesting point of view, though a bit artificial. He has here made a more careful presentation of the text and translation with the idea of doublets added. It will take its place with the hundred and one theories of the Revelation of John.

A. T. Robertson.

Handbuch zum Neuen Testament. 12. An die Kolosser, Epheser, an Philemon. Von Martin Dibelius. Zweite, Vollig Neuarbeitete Auflage. 1927. Verlag von J. C. B. Mohr (Paul Siebeck), Tubingen, Germany. 86s. In der subskription M. 2. 5. geb. M. 3. 50. In Einzelverkauf M. 2. 30, geb. M. 3. 80.

Professor Dibelius has carefully revised his splendid work in the light of new discoveries and new books. He is a thorough scholar and has a balanced judgment and a clear style. It is one of the best pieces of work in the series.

A. T. Robertson.

The Text of the New Testament. By Rev. K. Lake, D.D., Th.D., Litt.D., Winn Professor of Ecclesiastical History in the University of Harvard. Sixth Edition Revised by Silva New, A.B. 1928. Rivingtons, Covent Garden, London. Pages 104. Price 2s. 6d.

Mrs. New has thoroughly read this handy and useful text book in the Oxford Church Series. It is too brief for a thorough study of the subject, but it offers a clear and illuminating step towards it. Its chief defect lies in the small number of examples discussed. A. T. Robertson.

IV. APOLOGETICS, THEOLOGY AND PHILOSOPHY.

The Confessions of A Puzzled Parson; and Other Pleas for Reality. By Charles Fiske, Bishop of Central New York. New York. 1928. Charles Scribner's Sons. 273 pp. $2.00.

A reviewer in a quarterly is often at a distant disadvantage in that he comes to write of a book after it has already been appraised in all quarters by alert readers in publications of more frequent appearance. I am writing more than four months after this book was laid on my table. I took it up at once and shared the thrill of many another reader. I have by this time read what reaction it produced in a number of outstanding leaders and some critics.

Let the Bishop make his own confession, midway the book: "Perhaps I am not as puzzled, nor even as penitent, as some of my confessions would indicate." That could have been guessed from the beginning, for a bishop does not employ such a title in literal earnest. Nor did one need to read beyond the first page to confirm his skepticism.

The first paper: "A Penitent and Puzzled Parson," is the most drastic of the dozen that fill the volume. It is caustic in its satire and very sincere in its strictures. He goes the rounds in the series of our eager religious and social schemes, nostrums,

vagaries, passions, and agitations. He is searching and provoking. He has humor, biting sarcasm, earnest, basic reason and profound spiritual plea. In it all he is driving toward reality which is what we are apt to be too busy to discern, often even to seek. We shall not always agree with the good Bishop's position but if we are frank and serious we will check up on our own positions and our own lines of eager endeavor. That will be all to the good.

The best thing in the book is "The Glory of the Christian Faith." The most pertinent social question is that of marriage treated in two chapters. In that on Companionate Marriage are some vigorous, sane moral words that should stiffen the thinking and the conscience of a morally confused and flably generation.

Of course one expects the Bishop to think, in "Loyalty and Liberality," that "despite our reputation for narrowness, the Episcopal Church is the most liberal of all Christian churches." Alas that this view of one's own denomination is so common and so apt to contribute toward continuance of divisive contentions.

Here is a stimulating, arousing book.

W. O. Carver.

Christianity Today. By Frederick C. Eiselen, Doremus A. Hayes, Wm. D. Schermerhorn, Ernest F. Tittle, Leslie E. Fuller, Irl G. Whitchurch, and Harris Franklin Rall (Editor), members of the Faculty of Garrett Biblical Institute, Evanston, Illinois; with a Foreword by C. Copeland Smith, Pastor Grace Methodist Episcopal Church, Chicago, Illinois. The publishers further announce this work as being the celebrated WCFL Radio Lectureship "for pastors and every one interested in religion." Cokesbury Press, Nashville, Tenn. 274 pp. $2.00.

There are fifteen of the lectures, four by Dr, Rall, one by Dr. Hayes, two by each of the other authors. All represent vital evangelical Christianity as interpreted from the modern point of view. They deal with the modern use of the Bible, Church unity, social questions, war, changing moral standards, etc. All are vigorous, serious and constructive. In the main they

are stimulating, inspiring and reassuring. The aim is obviously to emphasize the spiritual and rational aspects of Christianity as essential and central, truly characteristic and determinative.

Radio lectures have their inevitable limitations. Perhaps lectures reach the full limit of possibilities of such discourses in seriousness and completeness, yet they must seem less satisfactory for reading and study.

The two on "What the Old Testament Gave to the New," and "What Happened Between the Old Testament and the New," are far from satisfactory. They proceed upon the circular assumption of religious and literary evolution and lack at some points that deeper insight and wider setting one would wish to find. A too easy handling of problems, Old Testament religion, ethics and literature is quite the fashion today and these lectures are "in style."

While the lecture on "Christian Unity and the Early Church" is able and spiritual the reviewer is far from agreement with the author's views of the church and the Church.

The limits of space do not permit comment on all the lectures. "Messiahs, New and Old," "Our Changing Morals," and "The Justice of Jesus," are in the first rank of such discussions for thoughtful and informed laymen and average ministers.

W. O. Carver.

The Catholic Church and Confession. By Leonard Geddes and Herbert Thurston. The Calvert Series, Edited by Hilaire Belloc. MacMillan Co. Chicago. 104 pages. Price $1.00.

By Catholic Church the authors mean the *Roman* Catholic Church and the treatment of confession is the usual treatment of that doctrine. All centers around the ideas of "Apostolic succession" as Roman Catholics came to hold that idea, the "Power of the Keys," Peter being the first pope, and the "Church" being the custodian of all grace with the power to forgive sins through the priesthood, of which the Bishop of Rome is the head.

It is a weak but sweet-tempered apologetic for a doctrine that has no basis in scripture and is also a complete reversal and denial of all that Christ taught and did. One marvels as he reads the delightfully written pages of the book, that the authors, undoubtedly intelligent and sincere, could reproduce from the Middle Ages so much paganism in so short compass and present the same to an enlightened, twentieth century public as *Christian* doctrine. F. M. Powell.

A Catholic View of Holism. By Monsignor Kolbe, D. D., Litt. D., of the University of Capetown; with a Foreword by the Right Honorable General Smuts. New York. 1928. The MacMillan Company. 103 pp. $1.25.

This work, first published serially in a paper in Capetown, is a remarkably clear review of General Smuts' very striking work, *Holism and Evolution.* With genuine learning, keen insight, happy humor and shrewd dialectic Dr. Kolbe deals with Smuts' theory against the general background of evolutionary theory. In principle he commends the view but points out what he regards as weaknesses in its statement at places, and particularly seeks to show that the ignoring of the infinite spiritual end of Evolution and God as the foundation of the whole process is especially a defect in this, as indeed in any theory that undertakes to account for the cosmic process.

It is on a high plane, the frank dealing by one scholar with the work of another. So finely was it done that notwithstanding some rather sharp thrusts here and there the General wrote a generous Foreword. One suspects that the criticized author held in reserve some counter thrusts he could make at his reviewer.

The real motif of the learned Roman Catholic professor probably is found especially in two items of his work. First in his claim that the essence of Holistic Evolution is the early Catholic cosmic philosophy, a claim which at best is hardly more than formally to be admitted.

A second spur to criticism was Smuts' strictures on the Monastic ideal of the world. This aroused the Catholic doctor, and he comes to the defense of his Church and its "saints" against the imputation of "monkish practices and morbid celebacies." To an evangelical mind the defense is more plausible than logical. When he undertakes to find in Simon Stylitus an example of individual freedom, spirituality and "common sense" the authority of the Church, through its bishop, most of all when that obedience involved contradicting his own conviction and course of conduct, is ecclesiastical logic but hardly logical ecclesiasticism. Not captiously to labor the point one wonders why the author, who disclaims all official spokesmanship in what is here published and who asserts freedom and independence, before going to print in this volume was at pains to procure the *"Nil Obstat"* of the official "Censor Librarian" and the *"Imprimatur"* of the Archbishop. Still, here is an hour of fine reading. W. O. Carver.

Religion Coming of Age. By Roy Wood Sellars, Ph.D., Professor of Philosophy in the University of Michigan. New York. 1928. The Macmillan Company. 293 pp. $2.50.

Dr. Sellars is rather outstanding among those who seek to substitute religion with a form of humanism that is primarily naturalistic. He is editing a series of volumes designated, *"Philosophy for the Layman."* This is one of the series.

The Professor thinks Philosophy has had rather a hard time of it, what with traditional views in the way, and with extremists for "a *reductive* materialism" on the one hand, and for idealism and dualism, on the other hand. But now a "better perspective is actually before us," thanks to a realistic theory of knowledge, to emergent naturalism in cosmology and to a humanistic theory of values. "The present book is an attempt to show the import of this recent development for religion."

It is rather elaborately done in sixteen chapters which trace the history of religion and deal with its vital elements, all with a

view to pointing the way to "naturalizing and humanizing the spiritual." To this end the author combines a good deal of knowledge with a corresponding amount of subjective ideas and proceeds to his naturalistic affirmations. All along where one would look for facts and reasons he is told that this and that is "obvious," "we have good reason to believe," "undoubtedly," "it appears to me," etc. It is simply amazing how such writing could be offered as scholarship and reason.

The author gives his interpretations of Jesus—mostly negative—and of Christian history with an off-hand dogmatism that scorns alike the views of scholars, who are ignored, and the common beliefs of men. If we were not already acquainted with Professor Sellars we could not believe that one in his position could be so innocent of facts and so dogmatic in his subjectivism.

Early in the book (page 50) he invites us "to an intensive study of religion" and we follow him through an almost cursory, superficial and sketchy story largely constructed out of the imagination.

It is no wonder that even his own sense of the probable impression his book must make on people who care for history and thought caused him to "assure his readers that this is intended as a very constructive book." We can endure with little irritation the patronizing word of kindness: "If I have cut deep in places like a surgeon, I have cut to heal." What a generous kindly soul! And how magnificently magnanimous!

W. O. Carver.

Henri Bergson. By Jacques Chevalier, Professor of Philosophy in the University of Grenoble. Authorized translation by Lillian A. Clare. The MacMillan Company. New York. 1928. 351 pages. $2.50.

There are two features of this work that commend it to all who have any interest in philosophy. The first is that it gives a splendid summary of Bergson's writings, and hence of his

system of philosophy. There are many who would like to know him better, but who feel that they cannot give the time necessary to a thorough study of his works. Thus this book answers the need of the one whom we may term the lay philosopher. The other attractive feature is that it makes the reader want to read more of Bergson. It whets his appetite for the books of the great French philosopher.

Chevalier has done his work well. He exhibits a thorough grasp of Bergsonism, which is based not merely on a knowledge of the philosophy, but also on an intimate acquaintance with the philosopher. In fact, Bergson approved the work through consultation with Chevalier. It is written in good style, with enough of detail to give the reader a good understanding of what Bergson holds. Yet there is enough of Chevalier himself in it to save it from being merely a review of a man's books.

In the chapter on "Matter and Memory," Chevalier shows that Bergson holds a position that is squarely in opposition to materialism in all its forms. He takes spiritualism, gives it classical form and sustains it by proof. He differentiates body and soul, maintaining that memory is a function of the mind and not of the brain and championing the belief in the immortality of the soul.

The publishers deserve praise for the form they have given the book and the good mechanical work that it shows throughout. In every way it deserves wide reading.

H. W. Tribble.

Christianity Reborn. By L. L.. Leh. New York. 1928. The Macmillan Company. 225 pp. $2.00.

The title is arresting. The contents stimulate thought and express the present state of progress of a relatively young minister who has been much troubled, has done much hard thinking and has succeeded in revolutionizing his own religion. He rather naturally thinks his new view of religion and reinterpretation of his Christianity amount to "The Revolution of Christianity"

—this being the title of Chapter II. A dozen years after graduation from a theological seminary he had served for three years as pastor of a Reformed Church, joined the army but without the privilege of actual service, been several years Superintendent of Schools of a Nebraska town, edited a paper which failed. Again in the pastorate he took up serious study of the actual nature of Christianity. Now we have the results in a discussion which the author thinks to be far more radical and original than it really is. The objectives he sets before us are practical and social rather than theological, ecclesiastical and apocalyptic. He prefers to substitute Theology with a scientific social theory, but that is not new. Jesus plays a relatively small place in his "Christianity" and is thoroughly human. While noble and prophetic in the highest degree Jesus could not see life in our modern light and so his teachings are inadequate. Human nature is really good and is slowly on its way to the ideal. The ideal calls for strenuous effort and man must win his own goal. Yet prayer helps and God is, but only in the spiritual sphere can we find him and then in no mystic sense. The seriously defective view of human nature and of sin are matched with another fatal error: the making of "self-realization" the supreme motive and end of religion and life.

The work is serious and very thoughtful. It is to be hoped that with his disillusionment and orientation the author may continue his spiritual pilgrimage, on which he has already travelled far, and come at last to see that spiritual power from God is needed for this great ideal of social righteousness and that the Christ of God is indeed for us wisdom and righteousness and sanctification, both for the world that is and for the future.

One cannot help wondering at times if the author can reallly think that Christianity was ever—to say nothing of so recently as his own youth—the crass system the author professes to have given up. And one feels a bit grieved at being offered a religion which is repeatedly said to be that of "Educated," "Cultured," and "thinking" people. "The common people" are apparently not expected to "hear him gladly."

W. O. Carver.

The Evolution of Man Scientifically Disproved In 50 Arguments. By Rev. William A. Williams, D.D., Ex-president of Franklin College, O., Author of "Early American Families," etc. Published by the Author at 1202 Atlantic Avenue, Camden, N. J. 1928. $1.00.

The title page still further informs us that this little book with its fifty arguments is designed: (1) As an up-to-date text book, and a companion to all other text books on evolution; and (2) as an antidote to books in libraries teaching evolution, infidelity and Atheism; and (3) as an aid to all students, parents, teachers, ministers, lawyers, doctors, and all other lovers of the truth." Furthermore under argument 48, where advice is given on how to deal with the teaching "in many universities, colleges and high schools, and even in the lower grades of the public schools," also "in some theological seminaries," etc. The answer is circulate this book. To this end special prices are offered.

It is an interesting book. W. O. Carver.

The Meaning of God. By Harris Franklin Rall, Ph.D., D.D., Author of "A New Testament History," etc. Nashville, Tenn. 1928. Cokesbury Press. 149 pp. $1.00.

Here is a "popular edition" of a significant book first published four years ago and reviewed in our pages. Although cast in truly popular form and terminology the work represents genuine learning and thought. God is interpreted as the true center and source of reality, the universe and life, and still not very far from every one of us. It is not a technical work in "abstract" theology but a vital interpretation avoiding theology almost too much, possibly.

In dealing with Jesus in "The God of Our Lord Jesus Christ" that author avoids metaphysical definition more than we might wish. And he is not so clearcut on "The Indwelling Spirit" as the Scriptures justify. He spells Spirit with a capital but uses the neuter pronoun. Yet both lectures are rich in religious appeal and insight. W. O. Carver.

Jewish Theology, Systematically and Historically Considered. By Dr. K. Kohler, President Hebrew Union College. The MacMillan Co. New York. 1928. 505 pages. $2.00.

The finest thing of its sort out. It answers a real need. Many times has the old question been raised, "What do the Jews believe?" This book answers that question in a large measure. It doesn't answer it in full for the simple reason that there are so many classes of Jews today with reference to belief that it would be out of the question to deal with them all in the scope of such a work as this. But it does answer the question in giving the sources of Jewish Theology (not merely the Old Testament, but Rabbinical literature as well), the trend of Jewish religious thought, and something of the conflict with Christion thought. It should be read widely by Christians, ministers and laymen, to cultivate sympathetic understanding of the Jew of today.

H. W. Tribble.

Fundamental Christianity. By Francis L. Patton, President of Princeton University 1888-1902, President of Princeton Theological Seminary 1902-1913. New York. 1928. The MacMillan Company. 334 pp. $1.50.

Here we have the James Sprunt Lectures, Union Theological Seminary in Virginia for the year 1924.

No more comprehensive statement and defense of orthodox Christianity and suggestion of lines of refutation of attacks on it has been undertaken since Fishers Ground of Theistic and Christian Belief. Our word is *comprehensive*—not *elaborate* or *Exhaustive*. It is not a big book. Its five topics are: The Theistic View of the World; The Seat of Authority in Religion; The New Christianity; The Person of Christ; The Pauline Theology.

Out of a wide range of reading, profound study and long experience in theological education and leadership the distinguished theologian brings forth fruit in his old age. His attitude is, of course, that of a convinced and assured fundamental-

ist. He is very far from being an obscurantist. It will not be possible for "Modernists" to dismiss him as ignorant of modern conditions and tendencies. His pages are crowded with evidences that he knows what is going on. True he does speak the ancient word with the distinct accent of last century but his vocabulary includes modern terminology.

His keenly analytical mind and method and his penchant for logic—a subject and method apparently little in favor in our day—enable him to lay out with great clarity his interpretation of the Christian Faith and his reasons therefor. This makes the book very easy to read and makes it easy for you to agree or disagree with him. Also it opens up a rather glaring invitation for a counter statement of "Modern Christianity." One ventures to say it will not be forthcoming.

If there is something missing for the reader it will probably be the throb of spiritual experience, or an inadequate appreciation of worth in views not approved. The scheme laid out may seem too simple for full reality and too exact for varied spiritual life.

W. O. Carver.

The Humanity of God. An Interpretation of the Divine Fatherhood. By John Wright Buckham, D.D. Harper & Brothers Publishers. 265 pages. $2.50. 1928.

Authors have strange ways of choosing titles for their books, especially when they are trying to satisfy the popularizing whim of publishers. This book is better than the title indicates. After reading it through we rather feel that Dr. Buckham should have held to his original intention of calling it "The Fatherhood of God and The Modern Mind." That suggests the study that he presents.

Can we believe in a personal God who is guiding the destinies of men? Or, has science restricted us to a purely mechanistic universe? The author of this book would have us believe that the sciences and philosophies do not disprove the existence of a personal God, but rather point to a place in the scheme of things that can only be filled by God the Father. He offers as the basis

of an adequate philosophy a creative spirit working throughout the universe. It is the personalism of Bowne, Knudson, and Flewelling, with the further refinement that the supreme personality enters into a relation with human personality that is as father to son.

It is a study in philosophy and theology gathered around this conception of God. The form of presentation is attractive enough to make it delightful reading. The treatment of the idea of God has all too often run off into metaphysical speculations and abstractions. If our interest is in knowing him, rather than theorizing about him, we do well to come to him as Father. The essence of the revelation in Christ is that he enables us to know the Father through the Son, by faith in Him.

H. W. Tribble.

Newman on the Psychology of Faith in the Individual. By Sylvester Juergens, S.M., S.T.D. New York. 1928. The Macmillan Company. XVII -|- 288 pp. $2.75.

Newman antagonized the rationalistic tendencies in Oxford and other educational centers nearly a century ago. We have the same tendencies today proceeding on the same assumption, the contrast between faith and reason as bases of religion and science respectively. Right valiantly did Newman in his *Grammar of Ascent* and *University Sermons* plead for a common sense recognition that belief is at the foundation of all concrete experience and all practical activity. Thus far his reasoning and plea are valid and valuable today.

But Newman must in the end have certitude in religion in spite of his plea that the moral probabilities of faith must constitute the premise of religion as of other aspects of living experience. So he went on to Rome to get his faith certified by the Church.

Naturally enough Liberalism of a certain type in France has claimed Newman as a supporter, indeed a sort of prophet. Now when there is a strong movement within the English Church to follow Newman to Rome for refuge from the scientific un-

certainties heaped upon religion, on the part of some who cannot be content with a living faith, it is but natural that an able Catholic professor should seek to rescue the name of Newman from the Liberals. Ably does Dr. Juergens make out his case, so far as Newman's writings represent his attitude up to his refuge in Rome. What this splendidly conceived effort and well-written book fails to recognize is that Newman's course amounted to a surrender of his main contention and tended quite definitely to confirm the position of his opponents that religion lacks a secure basis as an individual, independent experience. It is this satisfied rest in a faith supported only in life experience that men seek today. Not many troubled souls will go to formal authority for rest if their trouble arises from the use of their minds. Rather must they get a clearer and deeper understanding of the relation of faith and knowledge.

W. O. Carver.

Old Faith and New Knowledge. By James H. Snowden. New York and London. 1928. Harper & Brothers. 279 pp. $2.50.

With a score of books to his credit, every one of which has blessed some readers, in his emeritus days Professor Snowden produces a comprehensive commendation of Evangelical Modernism. In it he takes a somewhat new line. After getting the "principle of Modernism" before us in five chapters, he traces the operation of this principle in Old Testament, New Testament, the History of the Christian Church, the historic conflicts between theology and science; and then outlines present day "Modernism" in Science, Philosophy and Religion.

It is thus evident that he is using the term "Modernism" in a wide sense. For this discussion it is "a principle and a method and not a doctrine." His definition is: "*Modernism* is the principle and progressive process of continually unifying our growing experience in knowledge and life."

Manifestly the purpose is conciliation and conservation. To this purpose the word is admirably suited. It is written with

the clearness of thought and expression for which many readers know the author so well. It is so clear and direct as to remind one of a sentence of Noah K. Davis in the preface to one of his works: "It would have been easier to have written obscurely and so to have been adjudged profound." The work ought to do great good.

W. O. Carver.

The Christian Experience of the Holy Spirit. By H. Wheeler Robinson, Principal of Regent's Park College (London and Oxford). Harper & Brothers Publishers. 1928. 259 pages. $3.00.

This book comes in the Library of Constructive Theology series, which is under the general editorship of Sir James Marchant. It measures up to the standard set in the series title, it is constructive theology. It isn't easily read. It is rather to be studied, and that right slowly. It could have been made much more useful by giving it simpler and plainer form.

The feature that recommends it as a study is its thoroughness. It is even thorough to a fault, if such a thing be possible. It has been in the process of growth and preparation since the author gave it as a series of lectures in 1916-1917. There are three parts into which the work in divided. The first gives the approach through experience, dealing with the nature of experience, the reality, nature and revelation of spirit. The second deals with the work of the Holy Spirit, particularly in relation to Jesus, the Church, the Scriptures, the Sacraments, and the individual life. The third treats of the Holy Spirit and the Godhead. Here he deals with the Spirithood of God, the old approach and the new, and the problem for philosophy. Perhaps the weakest section is in Chapter IX, The Holy Spirit and The Individual Life. And it should be the strongest, if the title of the book means anything. It is in the third part that the author has done his best work.

Perhaps there is no greater need in the Christian's life than that of a clear understanding and appropriation of the per-

sonal presence and work of the Holy Spirit. Surely that is a need in the minister's life. Thus Dr. Robinson's book should render a real service. H. W. TRIBBLE.

The Case For Christianity: An Outline of Popular Apologetics. By Clement F. Rogers, M.A. Harper and Bros. New York. 1928. Price $3.00.

"Professor Rogers of the University of London is one of the greatest living popularizers of religious thought. Once each week for years he faced heckling crowds in Hyde Park, London, to answer their criticisms of Christianity. Thus he is enabled without dogma or pedantry to present the case for Christianity for the general reader. He argues for the trustworthiness of Christianity, the spiritual significance of Christ, the moral design in creation, and the intelligence and effectiveness of Christian Theism."

This is one of the few current apologetic works covering the main aspects of the matter. It is able, direct, straight-forward. It is backed by sound learning, very wide reading and an application of logical principles all too rare in present day works. This logic he uses both in positive presentation and in keen refutation.

In a series of appendices he indicts the rationalistic writers of England, notably McCabe and Robinson, upon the charge of unreliability in statement of fact as well as unfairness in form of argument; and adduces the convicting evidence.

One of the best books in the field. W. O. CARVER.

V. HOMILETICAL, PRACTICAL AND EDUCATIONAL.

Humanism and Christianity. By Bishop Francis J. McConnell, M.E., Author of "Church Finance and Social Ethics," etc. MacMillan Co. 1928. 153 pages. Price $1.75.

"Religion has always been chiefly interested in the conservation of what it has found to be humanly worth while. It has been taxed as often with over- as with under-prudence in this respect. Both the Jewish and the Christian scriptures, whatever opinion may be held as to some of the ways and means employed, have been notably successful in safeguarding an array of human values still considered indispensable." As proof of this a fine survey of the ethical and human interest of Christianity is given in this book, the contents of which are as follows: "Introductory; Scriptural Religion and the Human Values; The Church and the Work; Instrumentalism; Christian Intolerance; Society and the Higher Individualism; Jesus and Vested Interests; Mysticism and Its Human Consequences; Human Nature and Divine; The Path of Greatest Resistance." The Author has a charming style and writes with wisdom and sympathy upon the great problems—past and present—of Christianity.

F. M. Powell.

Getting Acquainted With God. A Book of Devotions for Use in Homes Where There Are Children. By Robbins Wolcott Barstow. The MacMillan Company. 1928. New York. 115 pp. $1.00.

This little volume is designed for the time of family worship when there are children between the ages of five and fifteen in the family. There are fifty topics; each topic ends with a prayer leading to the Lord's Prayer. This book can be made very helpful as suggesting a way, a method. It should not be treated as a ritual.

At points, it seems to the reviewer that the author underestimates the ability of the child to think.

W. Hersey Davis.

Three Hundred Five-Minute Sermons for Children. By. Rev. G. B. F. Hallock, D.D. Doubleday, Doran. Garden City, N. Y. 362 pp. Price $3.00.

It is very difficult to preach effectively to children, and yet it is one of the most fruitful ministries a preacher has if he can do it well. Here is a collection of sermons for children which bring into interesting play almost every sort of appeal to the child. Every one is good, and every one is usable. There are "Story Sermons," "Object Sermons," "Drama Sermons," "Nature Sermons," "Missionary Talks," "Fables," "Legends," "Folklore," "Sermons From Art," and "Sermons From Science." These are not only carefully indexed, but are classified by special days, topics, Scripture texts, etc.

Dr. Hallock has put the Christian world in his debt by his books of Illustrations and Sermons of almost every sort; and in this present volume the same high tone, useful, suggestive and Christian character are maintained from first to last. These "sermons" are so arranged and so skillfully drawn from wide sources that they often lend themselves to immediate use. But, better still, they are most suggestive and every preacher and every teacher of young people will find this book an almost indispensable companion. F. M. Powell.

Should Such a Faith Offend? By Ernest William Barnes, Bishop of Birmingham, etc. Doubleday, Doran & Company. Garden City, New York. 1928.

The author tells us in the Preface that this a collection of "certain sermons and addresses typical of my teaching during the last seven years," and that they include "the most characteristic and most criticised elements" in his teaching. Bishop Barnes is a thorough-going "modernist"; and the volume is particularly interesting in the fact that it undertakes a positive, constructive presentation of Christianity from the modernist point of view. Too often the modernist is negative and destruc-

tive in his attitude. But we have in these sermons and addresses a different attitude. To one who is acquainted with the controversy that centers around modernism there is nothing particularly new; but if one desires to know how a typical modernist correlates modern science and Christianity, he will find it here. C. S. GARDNER.

Undergraduates, A Study of Morale in Twenty-three American Colleges and Universities. By R. H. Edwards, J. M. Artman and Galen Fisher. Doubleday, Doran & Co. New York. 1928. 366 pages. Price $4.00.

This is one of the "different" books. It will arouse new enthusiasms as well as antagonisms. The complacency with which the average teacher views his tasks and especially his *students,* will receive some shocks. Every important field of higher educational activity and relationship is investigated and recorded by capable and sympathetic searchers after facts. Here is a frank exposition of college problems. "More than a thousand college men and women—undergraduates, presidents, deans, faculty members, athletic coaches and others contribute to the interviews on which this book is largely based. Fraternities, Sororities, student activities, honor systems and student government, relations with the faculty, religious ideas of students and the moral influences brought to bear upon them are among the perplexing issues freely discussed."

This thrilling volume, sponsored by the "Institute of Social and Religious Research" seeks to give a complete picture of the present day college life, and at the same time, gives much helpful suggestion as to the meeting of the problems. One is amazed as he reviews the problems, most of which have arisen in recent years, and many of which are peculiar to the group of colleges and universities selected for investigation. Seemingly, we have created problems much more rapidly than we have made provision for meeting them. The testimony of both students and deans convinces one more and more that the faculty is large-

ly the "key" to the situation. The attitude and ability of the faculty are very vital. The obligation and necessity for real *teaching* is everywhere emphasized. While there are literally *thousands* who can do research, and write books, there is everywhere a dearth of *teachers*. The supposition is that any scholar who can write a worthwhile book *could* teach if he would—but *does* not. One wishes that this volume could be made a "required study" for every teacher and every preacher who are past forty years of age. The book is well written and filled with interest and instruction from first to last.

F. M. Powell.

If I had only one Sermon to Preach. English Series. Edited by Sir James Marchant. Harper and Brothers. New York. 1928. 307 pages. Price $2.50.

It is always difficult to get a good volume of sermons. Some of the best and most effective sermons are never written, and even if they be written, lose much of their charm and power. Other sermons are good only when written and one does not have to meet the preacher.

Hence, Sir James Marchant had a hard task in selecting the twenty men who write for this volume. Naturally, the selections were made on the basis of the preachers as no one could tell before hand just what sermons would be written. Some of the names are well known. Others have only local fame because of their positions in the Anglican Church.

There is great variety among these twenty sermons. Some few of them are of the highest order as *preaching*. There is often real grasp of vital Christian truth, and an abiding conviction of "sense of message." There is generally a delightful literary charm, even where there is nothing else. Usually, when there is little message, there is much pius platitude and "moral suasion" to try to hide the lack of conviction, but, as always, the author reveals *himself* in his sermon. However, there is much more than twenty sermons in this volume.

There is much to be read between the lines. One gets a view of present day Christianity in England. Maude Royden has a sermon in this volume which does not do justice to her powers and popularity. F. M. Powell.

Tarbell's Teachers' Guide To The International Sunday School Lessons Improved Uniform Course for 1929. By Martha Tarbell, Ph.D. Fleming H. Revell Company. New York. 1928. 432 pp. $2.00 net.

The publishers wish it to be known that Dr. Martha Tarbell is the author of Tarbell's Teacher's Guide and not Dr. Ida Tarbell, the well known writer political and social.

No higher commendation need be said than that it is just as good as ever. The great amount of detail of illustrative material, comments, historical background for each lesson indicate the great care with which the book was compiled. The guide no doubt is a boon to thousands of Sunday School workers.

W. Hersey Davis.

God in Everything. By Frank M. Goodchild. The Judson Press. Philadelphia. 1928. 271 pages. Price $1.50.

According to the author, "God has given us two Bibles—one of them is the book of nature, the other is the book of grace. The book of nature is just as much God's Word as the Bible is. Sometimes Christ took his text from the Scriptures; sometimes he took it from nature. He recognized both of them as volumes divinely inspired."

With this in mind, Dr. Goodchild in his characteristic and sympathetic manner gives us "God's Message" in twelve lessons from nature. These twelve lessons, each with appropriate scripture text, constitute as many chapters, headed as follows: I "The Message of the Birds"; II "The Message of the Trees"; III "The Message of the Flowers"; IV "The Message of the Sun"; V "The Message of the Stars"; VI "The Message of the Sea";

VII "The Message of the Mountains"; VIII "The Message of the Clouds"; IX "The Message of the Sheep"; X "The Message of the Worms"; XI "The Message of Salt"; XII "The End of the Summer."

The last chapter is suggestive of both pathos and prophecy. A few days after handing the manuscript to the printers, Dr. Goodchild was called from labor to rest. He had dedicated this splendid volume to his two grandsons, "with the prayer that they may daily grow in grace and in the knowledge of God through His word and His works." This book forms a fitting close to a life that had been so clean and so true for so many years as a faithful minister of Jesus Christ.

F. M. Powell.

The American Omen. By Garet Garrett. E. P. Dulton & Co., Inc New York. 259 pages. $2.50. 1928.

This book came off the press in September, 1928, and went through four printings in that month. Dulton & Co. selected it as their book of the month for October.

It is one of those books that the layman must have in order to possess a conversational knowledge of what the professional knows all about. The specialty here is industrialism. In that field the preacher is not a specialist, but he must know the problems rather thoroughly. America has emerged into an industrial age that is deep-rooted and far-reaching. One of the central problems has been and is now that of capital and labor. Another is the disposition of surplus products, and that involves foreign trade, foreign loans, debts, and so on. In the midst of these sociological and industrial problems is the task of applying Christianity to the end that we may bring about genuine peace and good will among all classes of our people, and among all nations. The Christian reader will see that task, though it is not found in the printed page. What of the future of this industrial age? This book will make you think about it.

It is written in a fascinating style. H. W. Tribble.

The Christ of the Ages. By the Reverend Harold Paul Sloan, DD., Professor of Systematic Theology, Temple University. Garden City, New York. 1928. Doubleday, Doran and Company. 184 pp. $1.50.

This is a vigorous little work expounding, affirming and defending the Person of Jesus Christ as the incarnate Son of God. The method is apologetic on a dogmatic basis. It is thoroughly evangelical and emphatically anti-modernistic. It combines history with reasoning, dealing briefly with many views that have developed in the course of history and with the rationalistic negations of today.

There is an interesting "comparison of belief between Protestantism, Rome and Modernism" designed to prove that "Rome is, today, vastly nearer to the Reformation position than in Modernism. He uses as the base the "Articles of Religion of the Methodist Church," but fails to tell what standards are used for the other two. W. O. Carver.

Doran's Minister's Manual, A Study and Pulpit Guide for 1929. Edited by Rev. G. B. F. Hallock, D.D. Doubleday, Doran. Garden City, N. Y. 692 pages. Price $2.00.

This is the fourth annual issue of this worthy manual, and this one, true to its predecessors and in keeping with the sympathetic and progressive nature of its editor, is of a high standard and is challengingly helpful. There is nothing of the "cheap" and "ready-made" about it, but one is inspired to think and required to study rather than to use the book as a substitute for either. The illustrations, quotable poetry, outlines and suggestions contain the *germ* of an education in themselves. No one but the laziest and most insincere could fail to be helped by this suggestive volume. Simply the amount of sheer labor necessary to its completion is a rebuke to time wasting; and at the same time the *type* of material used is a clarion call to wide and worthy study. One believes that the manual will be increasingly useful to that large and increasing class of preachers who are laboring to grow and become more effective in their God-given task. F. M. Powell.

The Golden Stool: Some Aspects of the Conflict of Cultures in Modern Africa. By Edwin W. Smith, Fellow of the Royal Anthropological Institute of Great Britain; with a Foreword by the Right Hon. Sir F. D. Lugard, formerly Governor-General of Nigeria. New York. 1928. Doubleday, Doran & Company. 328 pp. $1.50.

Africa within this century is to become one of the most challenging problems to statesmen and Christian leaders who wish to see a human solution of race relations. The problem is complicated by the imperialistic appropriation by European countries—"powers"—of all African territory; and by the fact that African development has waited for white stimulation and leadership.

The present volume is on a high ethical and social plane, deals with frank, understanding criticism, and uses extensive and accurate knowledge. It is a worthy exponent of a Christian attitude toward a difficult and complex situation.

It is far more able and valuable than any "study book," and on a plane wholly different from descriptive works and exploiting propaganda. W. O. Carver.

The Credentials of the Church. By Ozora S. Davis, President of the Chicago Theological Seminary. The MacMillan Co. New York. 115 pages. $1.25. 1928.

Here we have the lectures delivered by Dr. Davis on the E. T. Earle Foundation at the Pacific School of Religion, Berkeley, California. They seek to answer some of the questions that are being raised about the church. Why should we give our money and service to the church? Why should we devote our lives to its leadership? These and many other implied questions are in the background of the discussion. Dr. Davis does not give here a bulk of material, nor a mass of details, but he gives enough to bring the church into the foreground of our thinking. He shows that the church serves as the minister of values, without which life would not be worth while and which no other institution can minister so adequately.

H. W. Tribble.

Ministerial Ethics and Etiquette. By Nolan B. Harmon, Jr. Cokesbury Press. Nashville. 1928. 187 Pages. Price $1.50.

One knows of no other book which does just the thing for the minister which this one does. The author himself is the finest sort of commendation for his book, for he possesses and exhibits that grace and charm that are so necessary to the most useful minister. While this book already has been called happily, the "Blue Book for Ministers," yet it is so free from "lecturing" and "patronizing" that one believes that it should be in the hands of every minister.

One has long believed that "crudeness" is not only unpardonable but often fatal to the minister. People are, and have a right to be, sensitive to social and cultural blunders in their ministers. There are still a few preachers who take a sort of conceited pride in their ignorance of the properties, but the average preacher does not wish to be crude. This book will be suggestive to all classes. It will recall to all classes many of the things which are so easy to forget. One may not always agree with the author, but certainly one will find that the author has discussed the very subjects which no preacher can afford to ignore.

F. M. Powell.

Problems in the Prayer Life. By James O. Buswell, Jr., M.A., D.D., President of Wheaton College, Wheaton, Ill. Chicago. 1928. The Bible Institute Colportage Association. 127 pp. 75 cents net. Paper 25 cents net.

Seven chapters discuss "Confession," "Consultation," "Petition," "Intercession," "Gratulation," "Adoration," "Dedication." Sane, Scriptural, helpful, these discussions bring together the teachings of the Bible, reasoned outlines, illustrations from experience of the author and of others, and answer many questions that trouble sincere souls. Blessed be the man who helps people properly to commune with the Father.

W. O. Carver.

Snowden's Sunday School Lessons for 1929. By Jas. H. Snowden. MacMillan Co. 397 pages. Price $1.50.

One sees in the "expositions" of this volume what one has found in the seven that preceded it, help, sympathetic suggestion, insight and the results of long abiding at the fountain of all revelation. There is not only abundant material, but there is perennial freshness in its presentation. The keen analysis and scholarly insight are almost lost sight of in the popular and practical exposition. There is often more real exposition and suggestion in a single paragraph (all of which are concise), than one will find in an entire volume. The ability to write such lesson helps does not just happen. It comes from long, hard study, coupled with an abiding belief in and love for the Word of God. But in these lessons one sees even more than that: there is on every page the marks of skill that come only with years of faithful preaching and teaching. Nobody can help others so successfully as Dr. Snowden does in his annual volumes, who has not taught with grace and charm himself. One wishes, as he has when reviewing other annual volumes, that every Sunday school teacher in our land could have the help and joy that would come from using this book for 1929.

F. M. Powell.

VI. MISCELLANEOUS.

Masks in a Pageant. By William Allen White. New York. 1928. The Macmillan Company. 507 pp. $5.00.

America has no greater wizard of words than William Allen White. And the wand with which he conjures his words into living, shining sentences and eloquent paragraphs is compact of ideas, insight and conscience. He is worth reading. He is not unerring, nor makes the claim even by so much as by means of a too oracular style, as well he might.

Under the conceit of a pageant in which the stage procession is made up of the political masters of the United States from Richard Croker and Tom Platt to Al Smith and "Big Bil" Thompson, White really portrays the history of those elemental socio-political forces that, as he sees it, control the direction and point the destiny of our country—forces that incarnate themselves in men and embody themselves in parties and movements, while they drive on the course of history.

His masks are adorned with names and terms of European—chiefly British—history for his chief characters, while inevitably there come in for minor parts various participants in the political game from President Harrison on, and inevitably European figures must peep in and show their faces here and there. Thus, in the forty-five chapters we see "The Old Kings," Croker and Platt; "The Early Stuarts," Harrison, Cleveland and McKinley; "Two Warwicks," Hanna and Bryan; leaders in "The Great Rebellion," Roosevelt (parenthetically), Taft and Wilson; the two symbols of "The Restoration," Harding and Coolidge; finally "The Two Young Princes of Democracy," Smith and Thompson.

Right fearlessly, yet never meanly, does he work his unusual gift of character portrayal and interpretation of movements. He is not always right—according to the reader—but he is always purposely fair and at least plausible. It's a book to read and ponder. W. O. Carver.

Crimson Roses. By Grave Livingston Hill. Lippincott, Philadelphia, 1928. 319 pp. Price $2.00.

This is another one of Miss Hill's delightful stories, filled, as usual, with human interest, right motives and high moral tones. The lessons of pluck, sacrifice, high honor and unselfishness are woven into a beautiful romance which ends happily, and in which all the fine qualities of a modern young woman win out against tremendous odds. The story is well written and holds the interest from first to last. F. M. Powell.

Golf Manual. By R. W. Diehl and Tom Vardon. Western Golf Publishing Co., St. Paul, Minnesota. 86 pages. $1.50 net.

These men have written a book that "shows you how it is done." It is written in simple, understandable language and covers the subject of golf from the selection of clubs to the most intricate shot on the course. It has fifteen lessons and each lesson is presented in outline form illustrated with photographs and diagrams. KYLE M. YATES.

Analytic Physical Culture Golf. By Henry M. Carl. Star Publishing Co., Chickasha, Okla. 88 pages. $1.50 net.

This enthusiastic golfer has undertaken a very difficult task and seems to have succeeded with it. He gives us some "home exercises for automatic correct form and greater golf." It is entirely new and sound in principle. He does not guarantee to make champions of all but it is practically certain that a careful study of his book will aid materially in making us more proficient in the game of games. KYLE M. YATES.

The High Faith of Fiction and Drama. By William L. Stidger, D.D., Professor of Preaching and Pastoral Science, Boston University School of Theology. Doubleday, Doran and Co., Inc., Garden City, N. Y. 254 pages. $2.00. 1928.

This book introduces a popular preacher and writer in a new capacity. He has recently been made a professor in the Boston University School of Theology. This is the thirteenth volume that has come from the facile pen of this man whose sheer force of personality, uniqueness of method and freshness of style have attracted attention from all parts of our country.

The Author has dedicated his book to Fred Stone, the popular comedian who sustains the reputation of being a good Christian. There are fifteen chapters, each devoted to a drama or novel in which Dr. Stidger has discovered some Christian teaching or principle. H. W. TRIBBLE.

More Fireside Stories for Girls in Their Teens. By Margaret W. Eggleston. Doubleday, Doran & Company. 1928. New York. 153 pp. $1.25.

Twenty-eight stories intended to exalt ideals, inspire worthy ambition, inculcate true moral heroism and encourage spiritual motives are well told by an experienced and already popular worker among girls.

It is claimed that mainly these are true stories from life with names and locations changed. It is impossible to think there has not also been a good deal of embelishing. Their one fault is that they are exaggerated for effect and that lessens effectiveness.

But they are gripping in spite of one's question of taste in some details. They draw you on and leave you with the right impression.

W. O. Carver.

Great French Short Stories. Edited by Lewis Melville and Reginald Hargreaves. Boni and Liveright, New York. 1066 pages. $3.00. 1928.

Here are about sixty short stories chosen from the writings of thirty-five French authors, ranging all the way from the early part of the sixteenth century down to the present. There are stories by Marguerite of Navarre, Rabelais, Perrault, Fontaine, d'Aulnoy, Voltaire, Marmontel, de Stael, Chateaubriand, Nodier, Balzac, Hugo, Merimee, de Nerval, Dumas, de Musset, Gautier, Flaubert, Verne, Daudet, Coppee, Huysman, Maupassant, Lemaitre, Morand, Tinayre, Hamp, and others. The book would be of a higher moral tone if two or three of the stories that are included had been omitted. But it is a good anthology. It will prove valuable to the student of the short story and serve to introduce the casual reader to a representative group of French authors.

The book is attractively and durably bound. The print is large and the paper is good, yet it is not a bulky volume.

H. W. Tribble.

Cock's Feather. By Katherine Newlin Burt. Houghton Mifflin Co. New York. 1928. 327 pages. $2.50.

A very interesting story of a "self-made" man, who has all sorts of trouble but comes out well in the end. It is well told, with plenty action and imagination. H. W. TRIBBLE.

Stories for all the Year. Every Day Life Stories, Religiously Interpreted. By Sara Ward Stockwell. 293 pp. Price $1.50.

Here are one hundred and eight delightfully told stories of the common every day experiences of children "lifted out of the matter-of-course and made arresting by connection with the religious view of life."

The author has wide experience and training in dealing with children, and her love for them and her desire that they shall early seek and find God for themselves has led her to send out this volume. "The collection was prepared with the needs of vacation and week-day church schools in mind," but their usefulness in the home and at play-time is equally great. These stories will be of vital interest to all Sunday school teachers.

F. M. POWELL.

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BOOKS RECEIVED, SOME OF WHICH WILL LATER BE MORE EXTENSIVELY REVIEWED THAN BY THE BRIEF NOTES NOW POSSIBLE

Bridges, Horace James: Taking the Name of Science in Vain. New York. 1928. The Macmillan Company. 273 pp. $2.50.

While thoroughly radical and destructive in his attitude toward the faith of the "Fundamentalist," the head of the Chicago Ethical Society herein challenges youth to realize that they are equally blind when they follow Darrow, Watson, Menchen, Sinclair Lewis and the rest of those who from various viewpoints combine to deny life values. It is a good antidote and stimulant, much needed. It is not a cure.

Calles, Plutarcho Elias: Mexico Before the World. Translated from the Spanish by Robert Hammond Murray. New York. 1927. The Academy Press. 244 pp. Paper $1.00.

Compiled from "Public Documents and Addresses" of the Epoch-marking President of Mexico, this book is supremely valuable for those who would understand that country in its crisis of transition to a new era.

Day, Albert Edward: Present Perils in Religion. New York and Cincinnati. 1928. The Abingdon Press. 215 pp. $1.25.

Sermons preached in Christ Church, M. E., Pittsburgh in the fall of 1927, dealing with the common theme: "The Search for Reality in Religion and the Present Hindrances that Lie in the Path of Discovery." Original, searching, arresting, usually right, sometimes exaggerated.

Eaken, Frank, Ph.D.: Revaluing Scripture. New York. 1928. The Macmillan Company. 249 pp. $2.25.

The author of "Getting Acquainted With the New Testament," which had such a ready reception, here strikes out on a new line. A dozen chapters deal with **"Bibles in General"**—the whole matter of Scriptures, their production, influence and interpretation. Part II gives some account of the world's chief Scriptures, closing with a good summary of the **"Chief Distinctive Features of the Jewish-Christian Bible."** In Part III has two chapters on **"The Influence of Bibles."**

Foght, Harold and Alice: Unfathomed Japan. New York. 1928. The Macmillan Company. XVII + 438 pages. $5.00.

Here is richness. "No attempt is made to present a connected history * * * rather a chronicle of the daily exploits and experiences of an American Educator and his wife * * *." He "came to make an educational survey," and "incidentally to deliver a series of educa-

tional lectures throughout the prefectures. Oku-Sau, for her part, declared she wanted to come along as excess baggage; but virtually to cheer and encourage her husband, and perchance to keep him out of mischief and help write the book." It is "a Travel-tale of the Highways and Byways of Japan and Formosa," "with maps and numerous illustrations by the Authors and others," all done in splendid, artistic style by the publishers.

Grant, Frederick C., S.T.D., Dean of the Western Theological Seminary, Evanston, Ill. Morehouse Printing Company, Milwaukee, and A. R. Mowbray & Co., London. 1928. XXIX -|- 227 pp. $1.50.

This is the Hale Lectures for 1927-28. A striking and illuminating survey of modern theological development in relation to modern thought tendencies. May almost be called a Philosophy of Christianity.

Jones, Rufus M., Litt.D., DD., LL.D., D.Theol.: New Studies in Mystical Religion, the Ely Lectures Delivered at Union Theological Seminary. New York. 1927. 205 pp. $1.75.

The New Quest. 202 pp. $1.75. Both the MacMillan Company. New York. 1928.

The Professor of Philosophy in Haverford College, known throughout the reading religious world as one of the chief mystical Christians and interpreters of this generation, gives us two new volumes dealing directly with spiritual insight, faith and life.

Murry, John Middleton: Things To Come. New York. 1928. The Macmillan Company. 318 pp. $2.50.

A volume of essays by a man who defiantly claims his right to be called a Christian, although he says: "Nowadays you can be orthodox and fashionable, or skeptical and fashionable. You cannot be what I am and be fashionable." He is an avowed individualists who feels called upon to publish his views "and take the consequences."

Pratt, James Bassett, Ph.D., Professor of Philosophy in Williams College: The Pilgrimage of Buddhism and A Buddhist Pilgrimage. New York. 1928. The Macmillan Company. XI -|- 758 pp. $3.00.

After "years of investigation" and "two pilgrimages" "in two Sabbaticals, to Buddhist lands," Dr. Pratt gives us a large volume that aims definitely to be different from others. He seeks to give us, with himself, "a sense for Buddhism as a whole, for the organic unity of its life and growth, for the organic identity of the Buddhism of contemporary Japan with that which originated nearly twenty-five hundred years ago in India." Then he aims "chiefly" so to interpret as "to make Buddhism plausible," to the end that "the reader, when

he has turned the last page," instead of "wondering how intelligent and spiritual men and women of our day could really be Buddhists," will be able "to understand a little how it feels to be a Buddhist."

Such a study is commendable, provided one keeps his poise. The first task named by the author is an impossible one but its effort is worth while. Even with all his noble intentions, Dr. Pratt had to emit "the Buddhism of Tibet, Nepal and Mongolia," because he simply couldn't fit it into that "organic unity" and "identity" he was bent upon. A less biased student would have to say the same of other forms of Buddhism.

A final chapter on "Buddhism and Christianity" manifests such a violent antipathy toward Christian Fundamentalism as to put his discussion all out of balance. The work suffers also from the common fault of much Buddhistic study today—attending too much to the esoteric few and neglecting the religion of the masses.

Such a study as we have here will, when rightly used, really help in understanding Buddhism.

Sherwood, Merriam; and Mantz, Elmer: The Road to Cathay. New York. 1928. The Macmillan Company. XII -|- 251 pp. $3.50.

To reproduce the stories of the travels of three great mediaeval missionaries and two famous travellers of the same period is to produce a treasure for all who care for the romantic and significant of that first great era of linking Europe and the Asia that lies beyond the Hindu Kush. Think of the names, John of Plano Carpini! Odoric the genial and fascinating Bohemian! William de Rubruque, astute and consecrated! Batuta the Moor! Marco Palo, whom the Buddhists placed in their pantheon! Sir John de Mandeville speaks to us again through modern interpreters. The decorations by William Siegel are a delight and the publishers have shown enthusiasm in their work.

Stead, Francis Herbert, M.A.: The Deed and Doom of Jesus; A Slight Sketch of Both. T. & T. Clark, and Charles Scribner's Sons. New York. 73 pp. $.60.

A very remarkable modern, scientific, apologetic and, in the highest sense, evangelistic interpretation of life in terms of the Crucifixion experience.

Wallace, William Kay: The Scientific World View. New York. 1928. The Macmillan Company. XI -|- 315 pp. $3.00.

Aims to show us the way to a "freer and more abundant life," by substituting for the religious world view "a scientific interpretation of events." This is to give us "a new code of conduct" in which "the place of the Godhead" will be taken by "the term efficiency."

Woofter, T. J., Jr.: Negro Problems in Cities. Garden City, New York. 1928. Doubleday, Doran & Company. 285 pp. $2.50.

A study made under the direction of Professor Woofter in behalf of the "Institute of Social and Religious Research," covering the topics, "Neighborhood, housing, schools, recreation." Why are churches omitted?

The survey included seven cities in Northern States and nine in Southern. All social students will recognize at once the fitness of Professor Woofter for such an undertaking; and many will recognize its importance. W. O. CARVER.

A Quiet Room. A book of prayers and officies, compiled by the Rev. R. Ambrose Reeves. Harper and Bros. New York. 1928. 109 pages. Price $1.25.

An excellent handbook of devotions that are suggestive and helpful.

Where Did We Get Our Bible. By the Rev. George L. Robinson, Doubleday, Doran & Co. Garden City, N. Y. 1928. 205 pages. Price $2.00.

A worthy textbook, well written, upon an interesting theme. Answers just the questions that the average student wants to know, and answers them satisfactorily to the scholar. An old subject freshly treated.

History of the Christian Church. By A. R. Whitham. Livington's. London. 1927. 354 pages. Price .61c.

A scholarly, well written account of Church History to the separation between the East and the West.

The Church of the Apostles. By Lonsdall Ragg. Rivington's, London. 3rd Edition. 1926. 336 pages. Price 4.6.

An excellent outline of Apostolic Christianity by one who knows how to use his sources and how to properly present them.

The Church of the Fathers. 98-461. By Leighton Pullan, Rivingtons, London. 1925. 5th Edition enlarged, price 6.

A glowing and accurate account of the age immediately following the apostolic ages. Dr. Pullan, as usual, has done a superb piece of work. F. M. POWELL.

We call your attention in this issue to the advertising of the Wicker Tours. Here is attractive travel in the Holy Land, Egypt and various parts of Europe. For more than twenty years the Wicker Tours have had a growing tourist business and patrons commend them in highest terms. If you are contemplating going to Bible Lands or Europe—a De Luxe Tour or Student Travel—it will be to your advantage to write the Wicker Tours, Richmond, Virginia. They will be glad to send you itineraries.

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